Henry E. Horn

LUTHERANS IN CAMPUS MINISTRY

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Henry E. Horn

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National Lutheran
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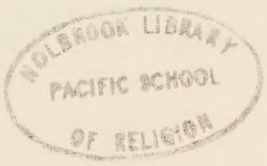

Dr. Henry E. Horn, pastor of University Lutheran Church, Cambridge, Massachusetts, has been a distinguished leader in a variety of aspects of church life for many years. He has, likewise, been a leader in the longstanding discussions on the theology and philosophy of campus ministry. He is a discerning and qualified spokesman on this theme.

This essay identifies the traditions and practices that characterize the campus ministry of the American Lutheran Church and the Lutheran Church in American and their antecedent church bodies. Dr. Horn forcefully sets forth the issues that press upon Christian ministry in higher education at present and examines the responses that are called forth. This volume deserves close reading by all who are concerned with church/university questions.

Dr. Horn is the author also of the recently published The Christian in Modern Style.

LUTHERANS IN CAMPUS MINISTRY

A Statement of Experience and Philosophy of the
National Lutheran Campus Ministry
Summer, 1969

Preface This statement has been prepared by one "campus minister" of the local staff of the National Lutheran Campus Ministry. It is reflection-in-turmoil. Gone are the times when such documents can be produced in objective detachment. Change has rocked our university in these months. These are emotional and intuitive insights of a deeply involved person. Fortunately, this genre of confession is stylish today. At least we hope so, and therefore, do not apologize too vehemently.[1]

Despite the "oneness" of our world, and the generalized experience of all men, we now know the essential need of an individual for his own interpretation of his own experience. One must dig deeply where he is, expose his experience in depth, and trust others to do likewise if the future experience of man is to be truly human.[2] In the comparison and contrast of like exposures from active campus ministers arises a relevant philosophy of campus ministry. We invite this.

The need for such contrast and comparison among Lutherans is especially urgent on the North American continent. Radical changes in culture and thought patterns have long been evident in Europe. The isolation of North America from such world-wide disruptions is obvious to any world traveller.[3] Only in the last decade have the first waves of radical change reached our shores; inland it is obvious that such waves are still out of place. In the university communities throughout our land, however, a totally new culture is in the throes of travail. A campus minister who does not sense this in his first contacts with the campus is not alive.

On the other hand, Lutherans in America are still involved in the normal process of social adjustment to American life. In this process, Lutherans are in different phases of this adjustment.[4] Though one can generalize that the East and West Coast regions provide quite a different background for Lutheran life than the Mid-West where Lutheran islands still exist, even this statement is too simple. The so-called "post-Christian" ethos, the secularized ethos, is much more tied to the development of urban life, wherever it arises.

PACIFIC SCHOOL OF RELIGION

Though it is fashionable to speak about "post-Christian culture" in some sections of our continent, there are still large areas where Christian ways are the established ways of community life. Campus pastors in these areas have a differen. task to do from that of the parish; they must provide some orientation for Lutheran students to live in the secular world of the university. Therefore, their task is to bring students to affirm this radically different world, to rethink the implications for the Christian tradition, and to act within this secular context. Often, in the process, radical challenges are thrown at precisely the established community which nourished them. Thus an extremely ticklish problem of communication arises between the church and the campus minister right in that area where Lutherans are strong.[5]

Campus pastors, on the other hand, who represent Lutherans in areas of the country where their numbers are perhaps 2% of the population are given the task of starting afresh in an alien and secular world. Their approaches to the church-as-institution are not formed by necessary reaction against what is; but from a new appreciation in just starting SOMETHING all over again, in a world which does not provide any support for Christian community.

If a common philosophy for Lutheran Campus Ministry is to be developed, it must provide for this metamorphic process, in which different stages of development are treated within the movement as a whole. These variants exist in our theology, sociology, psychology...in fact in all the ways we face life. This writer has tried to work out a tool in which the graduated scale of variants could be applied to each situation, and some reading could then be found which might help decisions of structure, personnel models, etc. Though he didn't manage this, he still believes that a better trained mind - perhaps electronic in character - could, if fed the information; unless, of course feeding information about a characteristic Lutheran parish together with information about an imaginative model for university work today might sabotage his circuits. Indeed, the critical questions for Lutherans today is whether they can keep in one church those Lutherans who live within and defend a church which negates our present world, and those Lutherans who affirm our world and seek to realize its possibilities through new forms of Christian community.

Perhaps our chief reason for writing this statement is because Lutheran campus pastors from <u>all</u> Lutheran bodies have felt the constricting pincers of Lutheran unity, conceived in structural terms. This is the classic problem of stifling "mission" when

institutional necessities become paramount. For "mission" is that psychological and geographical space where faith is absent, whose terrain alone must determine the strategies and structures of the church's work. Institutional necessities view mission as an extension of normal activities into "abnormal" or "emergency" situations...a sort of extra effort added to the full life of the church.[6] And Lutherans are great at this. Though the rhetoric of the theologians state that "the church is mission", there is little evidence of anything but rhetoric...and, as we shall see, one is exposed in his rhetoric today.

The experience of the National Lutheran Campus Ministry and of its campus pastors during the recent fraternalizing of Lutheran bodies has been one of discouragement, constriction, misunderstanding, and of being disregarded as irrelevant to the life of the church. Yet the daily experience of campus pastors in exposure to the revolution on campus has been invigorating, hopeful, encouraging to new life in human community. There is just no channel through which some of this excitement, and the experiments which attend it, can feed into the life of the churches; no way in which a large community of Christian pioneers in a frontier of unbelief, can speak directly to the church even when the church plans the morrow.

Even in turning over the work of the National Lutheran Campus Ministry to the Lutheran Council in the United States of America, the cooperating churches have not made us party to the decision.[7] Thus not only are channels to the congregations of the churches jammed, but participation in decisions of the future of campus ministry is denied - perhaps because the church cannot allow those affected by decisions to be party to making them[8]...at a time when the exact reverse procedure is called for in all parts of our society.

It is not that the campus ministers have not tried to voice their concerns. During the late '50's and early '60's there was a remarkable surge of essays, articles, papers prepared by campus ministers of the National Lutheran Council. They were the result of successive frustration in seeking guidance from churchmen and theologians. The daily experience of campus ministers in the university world was already two steps ahead of the questions theologians were asking, and a league ahead of long range plans of the church. The following gives a taste of the concerns of these campus ministers through their papers:

The Role of the Student Christian Movement in Higher Education
The Responsibility of the Church in Higher Education
The Sacrament and the University Community
The Gospel and the University Community
The Congregation of Saints and the University Community
Holy Communion and Interdenominational Conferences
The Nature of the University
The Ecumenical Catechism - A Manual for Lutherans in Ecumenical Relations on the College Campus
The Campus Worker's Role as a Member of the Academic Community
The Campus Worker's Role
The Role of the DCUW Staff Person
Church and University - A Theological View
Twelve Baskets Full - The Fragments That Remain, and The Thirteenth Basket (Ecumenical Musings)
Lake Forest - First Stirrings (Of Ecumenical Understanding)
Worship and Our Mission in the University
New Forms of Worship in the College and University
Teaching in the College Ministry[9]

During the period when these papers appeared, an articulate philosophy of campus ministry appeared in printed form.[10] Challenged by this quite different view-point, Lutheran college ministers and workers gathered their efforts for possible publication. At this point, for reasons which have never been divulged, the whole effort was officially discouraged. The resulting discouragement and the disappearance of creative work by Lutherans can be dated - 1962. Since that time individuals have occasionally produced isolated papers, national staff conferences have attempted workshops, but not attempt has been made to draw things together. I hope that this statement can open up the wealth and breadth of contributions from a host of the most intelligent, hopeful, and faithful servants of the church.

The experience of Lutheran campus ministers through the Division of Student Service, the Division of College and University Work, and the National Lutheran Campus Ministry successivly is itself a remarkable chapter in Lutheran ecumenism. The products are a different breed from those who are first poking their heads out of Lutheran ground and looking around suspiciously. Again, the development of understanding and breadth in worship of the campus ministry has had an effect upon the whole church. Materials such as Oremus, A Contemporary Liturgy, etc. have sprung directly from us and have enriched the church. Today, experimentation in new forms as well as intelligent use of traditional forms will be found throughout the campus ministry of the NLCM.[11]

The enormity in numbers and types of instituions today, and in the millions of students attending them defies the meager resources of the Lutheran Church, and demands radically different approaches. Where shall we channel the resources we have? What specific task shall "campus ministry" take? With what other denominations should we join forces, and when? Where and when must Lutherans work separately?

The other Protestant denominations are not waiting for an answer from Lutherans. A certain maturation in their philosophy, forced by the need to husband resources, has brought about the formation of the United Ministries in Higher Education. This national organization is now being duplicated in every local situation. The action-centered program catches the enthusiasm of students today and attracts the Roman Catholics on our rights. Lutherans are challenged in their preoccupation with a Ministry of Word and Sacraments. A Theology of Change ties Lutherans up in their own rhetoric. Lutheran self-identity in the midst of this rush toward the action affects alike ALL of our educational ventures: seminaries, church colleges, university work, even parish education. Not only is an intelligent apologetic demanded but also a new type of ecumenical involvement which can affirm other insights. Whereas our traditional sectarian approaches to heresy could isolate a partial truth and reject it, our own Christian world now demands the charity to fit partial truths into a new whole. And we are just not big enough for this demand as yet. For this reason, we have not only to listen, but to act with other Christians in a qualitatively new way. We hope to spell out that way...at least to point toward a new direction of movement.

A First Draft of this manuscript was prepared in the summer of 1969 and widely circulated among Lutheran campus ministers, Because the major reactions were favorable to the manuscript, the main content of the first effort has been preserved - general consensus is that valuable. However, the need for explication of the author's own "theology" as well as of some discussion of varying view-points within campus ministry resulted in the provision of an Appendix. The long-heralded appearance of the Danforth Study of the Campus Ministry in November, 1969 has challenged some notice of this huge study.[12] We have rewritten the text with this in view.

Everything which follows is based upon one primary reorientation - even a conversion. Without it, there is really no need to read farther. Campus ministers of the National Lutheran Campus Ministry have learned to affirm the university as a God-given structure with great possibilities for the renewal of

man's life. We got over our negative views long ago; we gave up trying to save students from an evil influence.

Once one affirms this world, then only does "mission" become possible. One no longer talks about "ministry TO" but instead "ministry IN.." for this world then provides the agenda, and all the believers in this new space ARE the ministry. For this reason, institutional structures of the church, while necessary for support in resources and prayer, must give freedom for the formation of new combinations which arise out of the new milieux. How to manage this new "mission" reality through church structures is a problem in intelligent management technique for which help is available. It is NOT a theological problem.

It is toward the development of some such tool of management for the church in its mission in the university that this statement is dedicated.[13]

Chapter One
Campus Ministry in Origin and Practice

There are as many prevailing ideas of the "campus ministry" as there are campus pastors. Each projects a new image by his style of operation; the observer then applies this model to others and to the work they have to accomplish. Yet each situation is so different as to create another different model.

In the absence of continuous exposure through papers, reports, visits, etc., the public has no corrective for these models.[1] For Lutherans, the field is almost as wide as the personality types we have...and each new minister seems to start all over again.

> "In fact, a chaplain is more likely to begin with real estate and some hand-me-down models of operation. Add to this a dash of empiricism, some gut pragmatism, and some hip-pocket theology, and the program emerges. Subject, of course, to revision. Daily."[2]

What a relief the Lutheran feels, then, when some new campus minister arrives and plies his trade as a familiar Minister of Word and Sacraments. The relief is short-lived though, for there is rarely the supporting community for such a ministry. The campus minister's routine has little connection with that of a parish pastor.

It is proper, therefore, that vigorous opposition to the term "campus minister" is almost unanimous among our urban campus ministers. William Birenbaum has described their reason in his fine article, Cities and Universities: Collision of Crises:

> "Within the concept of the modern city, the idea of 'campus' is archaic. The wide-open spaces, the monumental and inflexible architecture, and the insulation combine into an anti-urban phenomenon. The campus is more than a place; it is a system. It assumes turning the flow of human relationships inward. Its success depends upon imposing an isolated, contrived community upon the lives of its inhabitants. It is tenured, by the ranks, on a full-time basis in a world where there is no tenure, ranking is officially abhorred, and no man can or should be "full-time" at anything.

> "Neither the lives of the teachers and the students, nor the problems confronting them, nor the configuration of urban talent conform to the 'campus' version of life. 'Campus' organizes the university's outrageous presumption that it can and does monopolize the best talents in order to do what it claims to do. In great cities, this presumption is absurd. It leads to unnatural barracks - like life in the dormitory, to the deadening overlay of welfare - state services undertaken in behalf of "Learning for Freedom." The result is not the life and learning of free men, but a phony world leading students, teachers, their parents and friends to feel that 'going to college' is an interlude rather than a part of life."[3]

One recognizes in this description the changing frontier of the university in the city - the frontier where the student revolution is raging at present. As this situation develops, agencies in charge of "campus ministry" will have to delimit that particular portion of a total ministry which requires specialization in higher education as their particular turf. And forming their new models will be those areas of concern which have occupied the "campus ministry." In other words we must approach radically changing times with a clear conception of what has been the campus ministry's historical role and experience.

An Historical Survey

The first Christian work with students grew out of the evangelistic concerns of the YMCA and YWCA. Inasmuch as both had other interests also, the category of students was rigidly adhered to for campus work. As long as their dominance of Christian work persisted on the campuses, "students" were gathered in study, fellowship, and action groups, inter- collegiate conferences were held, and the "movement" was the organized "hang-over" from the successful conference. Of course the Holy Spirit was given credit for the "movement" in distinction from the "organized church" with its clerical domination (which presumably had no clear possession of this Spirit).[4]

This type of "movement" attained world proportions in the World Student Christian Federation. Lutheran "on-campus" organizations following the "Y" patterns united to form the Lutheran Student Association of America, a member movement of the WSCF. In this era, the term "student service" or "student work" seemed to describe the work adequately. The Lutheran churches center-

ing in the Mid-West found this pattern of "on-campus" work congenial. "Student Service" therefore became their national description.

In the early years of this century, the phenomenal growth of universities challenged all the churches. Obviously the Christian Association Movement could reach but a small, and increasingly select group. Moreover, the denominations were more anxious for a church-centered approach to their own students. In one church after another the term "university work" was used. Actually, denominational "university work" was the extension of the denomination's youth program to their students away from home. In the case of Lutherans, this meant the provision of Lutheran worship and pastoral care to which a useful apologetic might be added to see them safely through the confusing period of life. The term, "university work" was hardly descriptive; the basic concern was conservation of young people for the church, together with recruiting them for full time church service. The base of operation was intended to be the congregation close to the university.

This latter type of work was the official program of the Board of Education of the United Lutheran Church in America. Travelling secretaries made valuable contacts with the Christian Association groups, provided conferences for the "movement", and helped pastors and congregations serve students. For them the term "campus work" was only a part of the total effort. They insisted that the turning of a congregation's gaze to a neighboring university community was an essential part of their task.[4]

These two models - the one centered in a student group "on-campus", the other in a congregation neighboring a campus - were brought together in the formation of the Division of Student Service of the National Lutheran Council. In the early days of the Division, "campus pastors" were only those who were clearly that; even pastors of university missionary associations were not "campus pastors." However, with the decline of student centers, the Lutheran Student Association, and the rise of a variety of communities for worship and pastoral care on campus, the definition of "campus minister" has now been extended far beyond its original intention.

In polarizing these two models, however, we have illustrated a continuing tension between what might be described as "campus Ministry" and what might belong to the congregations. This is particularly vexing when the congregation is a "mission",

living under the necessary rules for mission development. Just how much of the total effort of the churches in behalf of the university community can be called, "campus ministry" and how much "normal congregational life" is a matter of great confusion. This is especially misleading when we use the term "campus ministry" in conversations with other denominations which just assume that this refers to a specialized effort attached to all the church does in that community. While we may insist upon worship and pastoral care as a part of "campus ministry", they may deny this while in no way depracating these activities. They are just provided elsewhere in their definition.

Several models (Cornell and Cambridge) of "campus ministry" are actually permanent "university missions". Fastened tightly to mission by certain legal agreements which other congregations do not have, they have to live their life in constant and sometimes intolerable tension between establishment and mission. They are now laboratories for the development of new forms of congregational life.[6]

But our discussion thus far provides models worked out in the '30's. Only today are we beginning to appreciate the vast changes which took place in the '40's and '50's. In the '30's, a new era was predicted by a fine article in The Student World, Students Discover Society.[7] For the first time, signs appeared that man is a social being. The institutions of his life really form him. He cannot understand himself without investigating these institutions, and determining how they shape him; he cannot free himself unless he finds ways to free himself from the entanglements of these institutions and also re-shape them. Psychological theory under Freud, and sociological theory since Marx opened up unconscious and sub-conscious levels of life; theologians had to take account of both man as individual and man as corporate reality (Niebuhr's Moral Man and Immoral Society).[8]

Among students the world over, there was a turn from traditional interests in evangelism to action in the political and social sector's of man's life. World War and underground necessities forced Christian students to act as Christians even when action was morally cloudy. Articles were written in The Student World on the Christian in Politics, insisting that political action is the test of Christian ethics in underdeveloped parts of the world. The revolutionary ferment that we know today was bubbling, and the present leaders in the World Council of Churches were taking their first steps in that new direction of world

social concern that came to a climax at Geneva in 1966, and Uppsala in 1968.[9]

Among the institutions which came under scrutiny was the university. "The university question" was much discussed during the '40's and early '50's, the most discussion centering on Moberley's, The Crisis in the University.[10] Biblical theologians and the Neo-Orthodox enthusiasts, anxious to test out their new-found concepts upon the whole of life, attempted to project unitive concepts of the university. Campus ministers - formerly concerned with "student counselling" found it necessary to speak meaningfully about the environment in which students lived and worked; many found problems of value and the need to concern themselves with the institution which was shaping students.

It was no accident, then, that in the '50's in all denominations, "student ministers" were involved in much more than counselling students. The whole world of the university impinged upon their traditional province; a social theology took their minds beyond inter-personal problems to institutional concerns. The term "student minister" or "student pastor" was changed into "university minister" or "university pastor"; and it became an insulting affront to use the "old" titles...as if one didn't really understand the change that had come about.

Accompanying this development, however, was a subtle change that was taking place in the university itself. During the World War II, our American universities were centers of technological and scientific personnel and laboratories for the government. This interconnection did not cease, but, in the period of the Cold War subtlely grew to mammoth proportions. The universities actually reached out tentacles into all parts of our society, and became influential instruments of culture and technology. Such a process of pragmatic interconnection with society actually destroyed the "idea of the university" as a separate institution. The only term that could make sense was the "multiversity"...a many faceted octopus held together by managerial know-how without any possible overarching unity.[11]

The conflict between the old "idea of the university" and the loosely joined combination of specialized, technical operations - "the multiversity" was acted out in some of our great universities in the '50's, and the latter won out.[12] It was just assumed that this sprawling, many-faced giant that had its thousand arms spread into city, country and world was a product

of the modern world that we would have to adjust to.

A number of Christians who had been dipped deeply into "The Idea of the University", Biblical Theology, and the Neo-Orthodox theologians who really had something to say...did not give up their confidence that some order can be brought to higher education. The heroic efforts of this group are now visible in The Christian Scholar from 1953 to 1967. The Danforth Foundation has given worthy support to this aim. Centering in the Presbyterian tradition, this effort has now become a movement of which the National Campus Ministers Association is the voice and personnel.[13]

It was natural then, that the name of the whole effort in campus ministry should move to another level...that of Higher Education. Formerly, this title was usually the property of liberal arts colleges and church-related colleges, and in that milieu it had its own content. Today, we see this title - perhaps with too much of the content - transferred to the whole effort of Higher Education, especially the crisis in the universities and the movement for university reform.

The culmination of two decades of movement of the church into the world of Higher Education is now before us in Kenneth Underwood's The Church, The University and Social Policy. Underwood accepts the university as that institution which deals with inquiry and knowledge, applying them to the problems of society. In the optimistic expectations of the mid-'60's, he identifies the church's task in the university as that of prophetic inquiry closely connected with decision-making processes. Though he does not ignore the church's pastoral and priestly tasks, his overwhelming confidence in the renewing power of prophetic inquiry establishes this as the center of campus ministry.[14]

Yet as the two volume Danforth Study of Campus Ministry appears, confidence in the universities as well as in knowledge and expertise has disappeared like a mist. Instead, the effective forces that Underwood feared as enemies of intellectual effort, have dominated the scene. The reform of the university is under way; the prophets now are no longer hitched to inquiry but to change.

Much will be said about all of these developments in the pages which follow. There is certainly need for careful reflection and discernment wherever high sounding words are bandied about - the use of faddish words without any conscience about

definition is one of the damning characteristics of our "one world." On the other hand, Lutherans are challenged at every move in the university by apostles of "united ministries in higher education". It is clear that this term encompasses all Christian laymen in the university as part of the ministry. In some urban centers, the interface between the university and the urban scene - between the university and the international scene - are assumed to be areas where united ministries in higher education will serve.

Caught as we are with the term "campus ministry", just what does this term mean in the changed situation? The answer for Lutherans has to come from two entirely different dimensions of church life today: from the church-as-institution, and from the church-as-mission. The first dimension is natural to our thinking. It conceives of the ministry as a reaching out to others from a church base. Here we find two poles in our tradition - the worshipping congregation, and the on-campus work. Setting these two poles up as extremities of the spectrum, we should be able - in any one geographical place - to sketch in the various activities which should occur in a total program. The decision as to what should be considered campus ministry and what the "normal" work of the church is dictated by the pragmatic factors such as: budget, personnel, real estate, etc. etc.

To take the jump into the church-as-mission implies diving into the heart of higher education immediately, discerning what is the business of the church in this area of life, how the total Christian personnel at any one place can be involved, and what channels of communication for renewal should be established which will also insure continued support.

Campus ministers in the Lutheran Church are caught with one foot in each camp. Protestant colleagues are drawn in theory into the church-in-mission while their financial support is actually withdrawn.[15] The churches-in-convention and inter-Lutheran structures are squarely established in the church-as-institution, and in a day of declining resources seem to be preparing their defensive position. To many campus ministers it seems as if the Children of Israel are to be withdrawn just when the advance guard has already fashioned a rationale and guidelines toward movement into a promising land.

Chapter Two
Campus Ministry and Higher Education

Our first chapter examined the possible meaning of the term "campus ministry" from the churches' conception of what part of its normal ministry could be shared with that term. We found that the term can mean many different things, depending upon the prevailing situation at any given place, and the church's disposition to involve itself in depth.

Now we turn to the use of the term against the variety of institutions that make up American Higher Education. The possibilities instantly become limitless. The table (on the following page) from the U.S. Office of Education reveals the increase in student enrollments over the past six years.[1]

When one considers the new institutions that have arisen: community colleges, professional schools, urban training centers, state feeder colleges, municipal institutions -- the term "campus" is no longer possible. Within the structures of each institution, there are different things that one can do and cannot do.

In addition, there is a wide variation in the aims and programs of academic institutions. A threefold general purpose is traditionally expected from educational institutions: carrying on of research (the university), teaching (liberal arts), and service to the community (land-grant colleges). All three functions are now expected from every educational institution to varying degrees. With such multi-purpose activity, where in the realm of higher education can a national program start?

A Person Centered Ministry

In years gone by, there was some hope that denominations could follow their own students to institutions of higher education. In the late '50's and early '60's, churches reached a respectable plateau of work and perhaps a pinnacle of financial support for campus ministry. But the demonstrated explosion in numbers during the '60's, the changed conceptions of what makes up an educational institution, the unending interface between universities and society...have hurled challenges at the church which are just overwhelming with present structures. All of the churches are now embarrassed. It is no longer numerically possible to follow all Lutheran students to college; psychologically they won't allow it anyhow - refusing in greater numbers to sign their religious preference cards. Even ecumenical combinations are helpless to deal with the swelling tides of students; in

Enrollment Category and Year	All Institutions			Publicly Controlled Institutions	Privately Controlled Institutions
	Total	Men	Women		
1	2	3	4	5	6
Total, All Students					
Fall 1968	7,571,636	4,505,833	3,065,803	5,469,472	2,102,164
Fall 1967	6,963,687	4,158,557	2,805,130	4,850,330	2,113,357
Fall 1966	6,438,477	3,880,557	2,557,920	4,381,086	2,057,391
Fall 1965	5,967,411	3,652,675	2,314,736	3,999,940	1,967,471
Fall 1964	5,320,294	3,268,188	2,052,106	3,494,489	1,825,805
Fall 1963	4,800,332	2,972,344	1,827,988	3,090,578	1,709,754
Percent Change:					
Fall 1967 to 1968	⁄8.7	⁄8.4	⁄9.3	⁄12.8	-0.5
Fall 1966 to 1967	⁄8.2	⁄7.2	⁄9.7	⁄10.7	⁄2.7
Fall 1965 to 1966	⁄7.9	⁄6.2	⁄10.5	⁄9.5	⁄4.6
Fall 1964 to 1965	⁄12.2	⁄11.8	⁄12.8	⁄14.5	⁄7.8
Fall 1963 to 1964	⁄10.8	⁄10.0	⁄12.3	⁄13.1	⁄6.8

fact, almost all Protestants have simply given up.[2] And when church members are influenced by the press reports of present student unrest to withhold funds for any ministry, some anxious decisions are called for. Philosophies, theologies, structures then are dependent upon THE REALITY FACTOR.

Several years ago, David Riesman imagined American educational institutions in a sort of snake dance in which those in the middle would move toward the avant garde, and then back again. By the use of this model he was able to show the various, changing ways in which education was influenced by one institution after another; yet one could predict a certain movement down the whole line from the avant garde's experiments.[3] At any time, then, one can see perhaps a half century of educational experience in living form, and can perhaps predict what might happen from the experience of others. In the National Lutheran Campus Ministry, we have found this to be true - not only of the institutions themselves but also of the things that work/or don't work for the ministry. Rarely can we make any general statements without immediate protests from someone in line - ahead or behind. An avant garde philosophy, so necessary to our Protestant friends who follow a theology of change, pushes the latest fad which might be just the thing in one milieu. To base national philosophy upon such a succession of moving fads, however, is to move toward irrelevance and miunderstanding elsewhere.

From this all sorts of corollaries follow. Mutual help and understanding are possible as one after another experiences a new institutional background for ministry. The interchange between campus ministers at national gatherings is far more lifting and creative than the listening to an outside speaker. Much more provision should be made for inter-visiting between local staff if a creative force is to be uncovered. To simply declare that, because of the tremendous variations, a single philosophy of Lutheran campus ministry is impossible, is to ignore ways in which contemporary problems hit all of us, as well as the tentative methods by which the problem can be faced. The process of analyzing various fields, determining just what is alive and moving at each institution, where educational developments are taking place, where students come alive, what response one must make at just this place, what structures might be helpful at this time and place...is a normal part of administration of campus ministry. Local staff from other situations can very well be used in determining these matters.

The Danforth Study

Before we go farther into the confusions of structures, perhaps we should step back a bit to sketch out the shape of Christian ministry. Here the Danforth Study is extremely helpful. Starting from sociological knowledge about professions, the authors set forth four categories necessary to any professionals in an institution of society:

> They must have to do with persons;
> They must have to do with the life of the institution;
> They must have to do with values, constantly providing new values;
> They must have to do with governance, the application of values to actions which affect the whole society.

Kenneth Underwood identifies each of these categories within the general framework of traditional Christian models:

> Work with persons - the pastoral ministry;
> Work with the institution - the priestly ministry;
> Work with values, in the university the chief value - inquiry - prophetic inquiry;
> Work with governance - the kingly ministry.

In setting up this machinery, a suble Reformed theology puts everything into a predetermined place; but Lutherans, living in America, are used to this. And the resulting picture is enough of an accurate caricature to confuse us and categorize us.

For in the spread of these separate parts of a total ministry, it is clear that the church-as-institution naturally concentrates on the first two; that historically the campus ministry has approached the campus from these two; that Underwood's thesis is that Protestants MUST now concentrate upon prophetic inquiry and governance in the confidence that this will change the character of pastoral and priestly work; and that most of our campus ministry colleagues are rushing to this banner.

We are spelling out a Lutheran answer to this unchallenged apparatus - in The Appendix. At this point in our paper, however, it is probably helpful to confirm Underwood's judgments; to admit that Lutherans are incurably pastoral and priestly in their primary approaches; and to listen attentively to what the Danforth Study says. Our own approach is from the viewpoint of the church: that natural to the church-as-institution

as against that which is derived from the church-in-mission. We will, then, look at the community of higher education as it appears from the view-point of persons and the institution.

The University Community

In attempting to sketch out a map of the community of higher education at any one place, the Orientation Paper for the Oberlin Conference on Faith and Order, Forces at Work on the College Campus, 1957, set forth a number of quite separate communities with different goals, structures, personnel - and then suggested that any total Christian ministry in the university must exercise its ministry in each community in some way.[4] The type of community and the job to be done will determine the type of personnel one must use - in age, style of working, expectations of fulfillment, evaluation, etc. These sub-communities are:

Trustees or Ruling Body;
Administration or Managerial Staff;
Scholars and Research Teams;
Teachers;
Graduate and Professional Students;
Undergraduates (Resident);
Undergraduates (Non-resident)
Supporting Services Personnel

Now on some campuses, the whirlwinds of protest and revolution have sucked up these neat communities into one indistinguishable mess. It is our contention that because of this even greater thought and struggle must go into distinguishing the sub-communities, giving them their peculiar characteristics, as well as to new participatory inter-community efforts. Because campus ministers are often the only persons who can bring members of these sub-communities together for conversations, it is doubly necessary for them to know the structure of their own institution.

Trustees or Ruling Body It is extremely difficult to locate the influential persons who stand behind the administration and whose influence is hidden in the wood-work. Only crisis issues expose the "power structure." And often there isn't much more here than the misty shapes of traditional expectations; the possibilities for a good demagogue who can manipulate the myths and half-truth which surround the influence of alumni, trustees, board of regents, legislature ...is great today. Some of us believe that no good end is served in such a cloudy situation today, especially when

students press for a part in decisions. If the universities are really the shapers of culture, some clear shape of their power structure should appear. The campus pastor at any one place should have some knowledge of this structure.[5]

Administration or Managing Body For years it has been policy for a new campus minister to immediately call on the president of the institution; in the present disgust with the "Establishment", this is usually the last place a young minister will go. The fear that one will be regarded part of the "kept team" by students is real. Yet it has been our experience that often the Administration may have a pretty clear idea of student desires. Its necessary separation from students and the tremendous demands of the job often isolate them. Faculty often abhor administrator, and are of no help as intermediaries. The following description of the plight of administrators comes from a member of a faculty investigation:

> "When in addition the Executive is a very small and overworked group, there is a built-in problem of information and communications, which can be solved only by prodigies of finesse and political sensitivity."[6]

The humanity of administrators is their unfortunate characteristic; and campus ministers should be able to deal with this ephemeral trait.

There is always a danger of complete identification of campus ministry with administration needs and one has to resist the temptation of offered status as part of the guidance team. Religion can become a way of manipulation of a student's environment. The college chaplain, whether he deserves it or not, is cast into the role of the servant of the administration.[7] The campus minister may give thanks here for his marginal role. He can still speak prophetically to administrative friends. His marginality is freedom from academic cubby-holes (which academic pride makes into almost solitary confinement) and his interface with the society provides a very valuable ground for conversations with anxious administrators.[8] If we take a ministry among administrators seriously, a different kind of campus minister may be needed. Denominational label has little meaning here.

Scholars and Research Personnel. The scientific and technological explosion of the '50's and '60's developed a whole area of scholarship and research which

is highly specialized, creates lines of communication within these specialties around the world rather than vertically in the institutions, and enlists the major loyalty of its devotees to professional advancement and research production. It is no secret that in our great universities, teaching of students has given way to research and professional training. Yet these developments have also transformed universities into great laboratories on human problems.

Here the conversations between scholars in the pages of The Christian Scholar (1953-1967) together with the efforts at establishing a Faculty Christian Fellowship, have lifted the concerns of Christians into scholarly conversations. The problem of value has always lurked at the edges of "pure research." Now that students have insisted upon its relevance, the continuing concerns of men of faith are given a new urgency.

Some of our campus pastors have been unable to separate their ministry to persons from a ministry within the field of ideas. Inasmuch as the academic experts find their milieu within their empirical research, he who would converse with them must have at least some exposure to their world. By conversations here, the minister learns quickly what has the backing of solid empirical research, and what amounts to fanciful generalization and guess-work.

In a society where the latter fills the paperbacks, one can give guidance to students. In this pastoral process, the campus minister learns much about the church and culture which can inform the whole church. Some of us would insist that the major flavor of a campus ministry should derive from this primary exposure at the frontiers of new knowledge. This is the activity to which Kenneth Underwood gives the name, prophetic inquiry.[9]

Teachers Fortunately. churchmen have always thought of higher education in terms of passing the best in one's tradition to the next generation. The liberal arts tradition has persisted in their blood. Their emphasis on teaching can keep the university honest. But the whole process of teaching is now undergoing revolution. In some universities, students teach courses, and the results are exciting if not particularly enlightening.[10] Certainly, the authoritarian approach is now under grave attack; noone can predict where the drive for a Black Studies Program will go. The establishment of "free universities" on the fringes of our present universities for the poor, is just starting; students are excited about the

prospect and younger faculty are giving their services. The concept of continuing education for all of life has changed everything in urban centers; universities become part of the continuous process of an educating culture.

A decade ago the churches were worried about the absence of courses in religion on university campuses. Now such courses abound, students flock to them, teachers of religion becomes the gurus of the new generation. Perhaps students will know the most about religion at the time that their interest in institutional religion hits a new low. In all of this, the campus minister is an interested third party, suggesting subjects for papers, stimulating projects, injecting guidance into process. His role as teacher is, therefore, not before a class, but in endless personal contacts and small groups. He is definitely a part of the whole educational process.[11]

Graduate and Professional Students Graduate and professional students are a breed of their own. Having already chosen their concentration, their daily program is narrowly channelled. All of the negative effects of such concentration are evident: postponement of social contacts, narrowing down of friends, dependence upon financial sources; vying for position in the waiting line for academic proferment; daily routines which depend upon the availability of equipment; etc.

Campus ministers must study the typical life of grads in each of the disciplines; determine which areas provide scholarly support; which subject students to unfair pressures; what the needs are for social life; where grads should be brought together for cross-fertilization of professions; what unmet needs must be provided by a Christian community for its grads; where faculty direction of candidates for degrees is good and where it is criminally unfair. In many areas, the state of grad students is the most glaring failure of the university; fine young people are turned into neurotic wrecks...often projecting their frustrations upon undergraduate students whom they teach and grade for their senior professor. Where grads and professional students are married, problems are quite different. The tensions of a working wife for a studying husband are bearable; when the lab takes over their time together this becomes unbearable. Neither has time for social exposure, especially in the form of church groups of the regular kind. The campus minister must intersect such students on their way through this temporary tunnel and provide hope in Christian community. A ministry among grads and professional students

is a highly specialized personal endeavor; we haven't scratched the surface of ministering to these bright and anxious persons at their moment of need.[12]

Undergraduate - Residents The term "campus ministry" is obviously an outgrowth of an undergraduate ministry. The "student pastor" image has developed enough for all of us to have some picture in mind. Coffeehouses, action groups, student protests, experimental liturgies, dormitory bull-sessions, faith and life communities, demonstrations of the "youth counter-culture"...all have been, and still are, effective parts of reaching undergraduates. The variety of undergraduates is great; their successive moods in search of social partners, human experience of every kind, and vocational choices provide the classical area for a counseling ministry.

Thus almost anything well-planned, well-advertised, and in their idiom, can have its effect. Despite the protests of campus ministers who would have different images of their larger work, the changing problems of undergraduate students form the bulk of their routine: and this is where everyone expects them to work.[13]

So much is going on today for which we hopes years ago: action groups, protests at critical places, value searches in the university, sensitivity groups, etc. - that a campus minister can always just be present and by this very action perform a fine ministry.

But we are limited by the image of campus ministry that the student brings with him. This will vary with each campus, and with the church background from which the students come. Our experience shows that students will not move far from this traditional image. Sometimes, caught by this expectation, campus ministers may consciously try to provide negatives to traditional images. Through identification with student revolt, they will attempt to reach the most exciting students while alienating the traditionally oriented student.

Whereas in the '50's and early '60's, there were counseling roles for campus ministers on campus, the provision by the university of more ample guidance personnel has narrowed down this opportunity. Sometimes campus ministers have been swept up into the university's guidance system. But more important has been the insistance of bright students today that they be treated as men and women. Guidance smacks of authoritarian

and parental figures. Where students have already acted far beyond their elders in social conflicts, they should be expected to make adult decisions of their own. It is no wonder that some philosophies of campus ministry have moved beyong counseling to the problems of changing the environment of education to open it up to adult decisions and choices. Such philosophies may seem to some to ignore the students for what they regard as a much more inclusive goal

Undergraduates - Non-residents To talk about a "campus ministry" among non-resident students at sprawling municipal colleges and urban universities is stretching the figure somewhat. Many students have one foot in the home, and one in academic work - riding public transportation during the week, and regressing to former domestic living on the weekend. Many others are crowded into cheap rooming houses, or huddled in cooperative "pads" and scrounge their meals where they can. They are exposed to absentee landlords, primitive eating habits, and impossible study conditions. Each student in such situations is a unique individual who must be met as such.

There is no easy approach to such a campus ministry. Even faculty in such schools find the approach to their students difficult. To gather any group is a triumph in scheduling and an accident of good publicity. Yet even very brief intersections between students and ministry here - whether mediated by staff, students, or faculty - is that much more vital. To minister here with depth and meaning is by far the most difficult and challenging task of campus ministry today.[14]

Supporting Services Personnel Unseen and fundamental to the operation of the university community are the hundreds of persons who keep the routines functioning: secretaries, janitors, superintendents, police, cooks, maids, etc. Some of us who have stayed around a long time find that these persons know far more than anyone else what really is happening. They see a totally differend side of students and faculty - somewhat the view a wife has of a husband, or a mother of her college age son who cannot keep himself clean, eat the right things, or even go to bed sensibly - and their view of the community keeps the entire operation honest. One can expect a certain disdain for academic pursuits from them when one does the dishes and sweeps up after commencement. Some of the gown-town tensions are the result of this reaction. But there is also a wry sense of humor and balance that can feed into the over-serious moments of university pretensions

from these people, and there are endless possibilities for campus ministry to use these people in a ministry.[15]

The Supporting Church Constituency We spend a great deal of our energies also in attempting to interpret the nature of our ministry to our church constituency. Though in years past this has been necessary for continued financial support, the proliferation of institutions now brings some academic institutions close enough to most parishes to require their ministry. We foresee a much larger part of the campus ministry's time being used in training parish leaders in this specialized ministry.

Thus far we have been approaching campus ministry from its pastoral and priestly side - from the persons who make up the academic community. It is clear that a whole "campus ministry" of the Christian Church in any one place cannot be limited to one denomination, or even to the ordained staff of the denominations.

By spreading out these various sub-communities, it may appear that they exist as separate communities in each institution. Obviously this is not the case. There are many faculty who have duties in various fields. However, the general analysis of specific sub-community characteristics holds for the various hats they wear. In the recent intro-spection at Harvard after the BUST, the analysis of the Committee of Fifteen really opens up each sub-community as a highly specialized group.[16]

The Community Within Which the Institution is Located In the '60's, the isolation of academic institutions from the surrounding environment started to break down. The demand that the university use its know-how to solve community problems was one of the primary goals of the land grant colleges; that demand has now been spread throughout the whole spectrum of educational institutions. The campus minister will need to use his energies in relating these two communities in meaningful projects.

It is clear that a whole "campus ministry" of the Christian Church in any one place cannot be limited to one denomination, or even to the ordained staff of the denominations. The term "campus ministry" at any particular place implies the whole, cooperative, ecumenical community of Christians that can be mobilized. The fact that this potential community is divided by denominational loyalties and individual styles of operation

is a tragedy that must be faced, and solved. We would urge, in each situation, the development of a workable plan that would provide a ministry to the whole. Each sub-community needs specialized competence, but only in several cases will the commitment of the person in charge have to be in traditional terms.

United action can be maintained toward the administration and trustees. Campus ministers can divide up according to their academic interests, or their relations with scholars in the various areas, and through this cooperative effort the places where excitement is evident can be located. Other places can be set out for conversations that will enrich scholarly effort - some campus ministers actually being relieved of other duties to specialize in some area which might enrich the campus ministry throughout the country from this one vantage point. The common effort of a united ministry could do much toward restoring the primacy of teaching in an institution. Graduate and professional students provide special areas where one campus minister can serve for all; here problems of the Christian faith and law, medicine, business, etc. can become laboratories in Christian ethics for the churches under the catalytic action of the ministry.

Because of the personal needs of undergraduates and the images they bring of a campus ministry, this field is probably best kept in the denominational garden. Campus ministry is narrowed down by their image of what "religious work" is, and it is usually encased in the models of a pastor of a congregation, a teacher in Church School, or a leader of a religious youth group. Moreover, let's face it; the only excuse a minister has on campus is as the representative of an authentic religious tradition. Ecumenical experiments which do not take account of these various mental images, or the authentic representation of a tradition are ignoring the REALITY FACTOR.

On the other hand, denominational labels have washed off students in the past several years. Perhaps the time is here for a wholesale reorientation of an undergraduate ministry where funactional responsibility for particular parts of the ministry will replace traditional pastoral and priestly roles. This is a REALITY FACTOR for some.

Some of the most imaginative experiments in campus ministry today are on urban campuses.[17] The freedom from week-end models of church life allows campus ministers wide ranging possibilities. The yearning of faculty and administration for some contacts and gatherings that will emphasize the personal provides

a fertile background for work. However, denominational workers here must give way to workers for all, supported by all. To date, very little has been done to collect examples of what is being done, and ways of evaluating the work.

The presence of supporting personnel in gown-town congregations raises the question, what part of the total ministry of any one denomination in any one place is to be labelled campus ministry? What part is necessarily a part of the normal congregational life of this parish in this particular place? If our congregations were doing their task well, "campus ministry" might not be necessary in many situations. Granted the money and personnel available for "campus ministry" in the future, perhaps we will have to fashion a tool which can hone the congregation to a sharp edge-in-mission. That, of course, is a possibility where Lutherans think of reaching out from the church-as-institution into the university world.

Evaluation of Campus Ministry If, as we believe, campus ministry must consider the whole world of the university, then standards of evaluation - built as they are on sub-models which minister among sub-communities within the university - cannot be used outside their own genre. Moreover, the large space opened up for ministry allows almost anyone with talent a place where he can find himself, and dig in with some success. With the limited number of "campus workers" the church can afford, and the quick turn-over of personnel, often square pegs will be forced into round holes while the standards of evaluation remain constant from the previous model...and then there is but one defense for the person..."students aren't responding to that particular way of doing things as they did in the past!" and our new man is off into a new development.

Unfortunately, we haven't learned to project our plans for evaluation at the time that we launch into new ventures. If we would do this, enter into new endeavors, evaluate our successive steps by the modest standards of evaluation we set for ourselves initially, then we could gather the fragments into some usable form. The lack of such planned movement in campus ministry is responsible for the shapeless character of most of our work, the tendency to be negative to a predecessor's work, and a sense of emptiness in one's professional status.[18] We plead for intelligent planning of campus ministry in ecumenical context at each specific location, that will envision the whole task of the Christian community in the whole university.

A review of the material in this chapter will show that campus ministry has been conceived as a ministry to persons. Though the characteristics of sub-communities have been described, this description is helpful to reach the persons whose milieux must be known. Using this material, then, it is easy for a pastor to concentrate on the inter-personal tasks; to apply the Gospel to persons; and to carry on an extremely traditional and effective ministry.

He will find, however, that some of his colleagues look with disdain on his pastoral concentrations, rejecting a ministry to persons as "ambulance work." They assume it to be a concentration upon the weak, handholding of the fearful, protecting persons from the very confrontations where their salvation is to be found. And this surprising rejection of his pastoral office will seem to be reason for withdrawing from cooperation.

As we shall see, the Lutheran tradition of pastoral care has depths of inter-personal meaning that have yet to be articulated; we have much to contribute from this experience; when we use the word, pastor, there are undertones and overtones of meaning which others are deaf to. On the other hand, the exposure of the American Protestants to the social dimensions of the Christian faith has been continuous since the days of the Social Gospel, the writings of the Niebuhrs, and the revival of action groups of the '60's. They are not able to jump over the existence of industrial society to repristinate that 16th century Lutheran Confessions for guidance in ethical decisions. The shaping of every individual by social institutions is so real to them that sociological theory can almost substitute for theological thinking. In the discussion of the relation of an individual to society, the Lutheran is always the listener; and in listening, realizes that his whole theological development and training has ignored this particular highway.

It would be possible to ignore confrontation on these issues while we concentrate on the persons before us, except that another revolutionary change has taken place in the last decade which affects our whole posture. We refer to reorientation-in-depth of the church-in-mission. The reorientation affects our psychological attitudes - unconscious, sub-conscious as well as the style of movement we adopt. One can almost discern from a distance whether we move in the old patterms of inter-personal relations which ignore the institutional structures, or whether we move with sensitive antennae

toward those places which make for the freedom of all men in a highly complex social milieux

To open up the meaning of church-in-mission, we now turn.

Chapter Three
The Church-in-Mission

Undulating waves of a deep underground earthquake are shaking the church. The '60's have experienced one shocking wave after another. Starting with the end of the "missionary era" and the announcement of the "post-Christian era" the shocks have successively rocked the establishment: the aggiornamento, Vatican II, and its failures; the exposure of white racism; the rise of the Third World and its cry for freedom and justice; the youth revolt against traditional ways of using authority.

A dramatic plot might be worked out which would fit all of these movements in which the following common ingredients are intertwined:

Presence of an established majority, set in its ways, controlling a space through established authority;
Extension of charity from this majority to the underprivileged minority;
Recognition through mass communication - by the minority - of the possibilities of improved conditions far beyond the hand-outs from the majority;
Confrontation of majority by the minority revealing the violence in all of life;
Confused introspection of majority, seeking how the situation could possibly have been their fault - mixed with general distrust of institutions of life;
Necessity of majority listening; providing platform for minority;
Conversion of majority to an entirely new understanding of structures which bring participation of all in decisions.

Many Christian leaders feel that "the post-imperial world has dimensions of opportunity-in-adversity more thrilling than in any previous age...There are today more and more common denominators of human existence. The will to independence and repudiation is conditioned nevertheless, by the compulsion to interdepend..."[1]

World Mission and Campus

The first part of the church to meet the wave of culture shock was the missionary enterprise. Because the lines between the Christian minority in a foreign culture, and the anti-white, anti-colonial nationals are so sharply distinguishable, the

paradigms worked out there are instructive to the whole church, especially in such places as the university where a Christian minority is also seeking a minority strategy.

Those who survey the various stages of the missionary era have come up with three distinct stages:

a) The era of Explorer;
b) The era of Colonial Administrator;
c) The era of Fellow-Citizen.[2]

Philip Hammond in his book, The Campus Clergyman, has found these stages extremely helpful toward understanding the campus ministry.[3] We shall explore this in a later chapter.) The first stage of Explorer is where a churchman is sent out as a sort of pioneer in a strange land. He is expected to send reports back to the home land, recruit persons whom he finds friendly...but at all times he keeps his own nationality and allegiance with the sending country. The state of Colonial Administrator implies some success of the Explorer; a bridgehead has been secured. Supported and sustained by the sending church, the Administrator builds an institution which can maintain itself in this foreign land. The whole character of the compound is more the flavor of the sending country than that of the foreign land.

The Fellow-Citizen, however, represents a break with both preceding stages and one which requires a metamorphic transformation (the picture of larva, chrysallis, butterfly is perhaps too facile, but it does carry a wallop for us). Psychologically, one has to unlearn much that he has considered right - in fact right at those points where his own virtues have been extollable - particularly his charitable acts. For now he finds himself having misused his authority, misunderstood his objects of mercy, insulted the natives by rejecting their culture. The way to become a Fellow-Citizen is then to be present among the natives, to listen to the natives, to act in those places where action can be helpful to the natives, and to work toward a complete change of power that would provide some equality and interchange among fellow-citizens.

Simply said...but terribly hard to do. The experiment of the Worker Priests in France is a most instructive illustration of the process. Certain priests were given permission by the Roman Catholic hierarchy to move into the world of the workers with emergency powers for saying mass, etc. In actually working with the workers and trying to carry on their priestly office, they found themselves pulled apart by the demands of

their daily life and the language/rituals/structures of the church. Identification with the workers meant listening, involvement in worker's rights, action in worker's protests, even direct opposition to the church that they served. Communication with the hierarchy became increasingly impossible as the priests found their own language changing and their patience waning, while hierarchy were too busy to read the reports and answer the letters. The result was the severance of one from the other and the official end of the experiment. Extremely sensitive investigation of the whole experiment by competent sociologists has suggested that some expertise in secular management methods could have saved the whole experiment for the church, and could have enriched the church by this type of imaginative research in mission. Live business corporations have to solve such problems to keep up with the times![4]

Similar experiments of living as Fellow-Citizen have been carried on by cenobitic communities like the Community at Taize; by Industrial Missions such as that in Sheffield, England; by para-congregations in Germany; and by many experiments in campus ministry...enough for us to see what is involved. The psychological/sociological WALL between Colonial Administrator and Fellow-Citizen is GREAT; breaking it down is the gravest task of the church in our decade. On the one side is the consciousness of church-as-institution; on the other, the consciousness of the church-in-mission.[5]

Separating the two is really a conversion experience - not a conversion to Jesus Christ - one would expect that those on both sides can belong to him - but a conversion to an affirmation of the goodness of this world, and of its being the stuff of salvation! Within the church-as-institution, one hears constant jeremiads against modern culture, defenses against the scientific-technological world and longings for the old land we once knew; in the church-in-mission, we hear perhaps too much joy expressed over one's freedom in God's world, an almost puppy-love devotion to the secularity of life.[6] The great watershed, therefore, is marked by the appearance of a positive affirmation of this world and a joy in being fellow-citizens with all men. Such confidence allows a "secular program" as the agenda for the church-in-mission.

We may as well be specific right now. National Lutheran Campus Ministers are deeply concerned by the decision of the churches to follow church structural requirements to fashion

control of the campus ministry. To those of us who have been trained by exposure to the World Student Christian Federation's program on Life and Mission of the Church, and who have been working ecumenically with colleagues who are also part of this movement-in-mission, the prospects are ambiguous for imaginative movement forward. Can we work together with some who cannot even affirm the evolutionary character of modern biology, the exciting revelations of psychological growth, the radical revelations of church-as-institution as sociological reality? Fearful return to ministry between persons can only hide a basic confrontation with our present world; and this confrontation, as we have seen, is thrown at us in almost every sector of society. Would it not be much more sensible for Christian colleagues-in-mission to work together? Is not the gulf today that between Colonial Administrator and Fellow-Citizen...not that both are inseparably polarized for Lutherans could well set up some organization for enrichment from both poles...but that movement-in-mission so urgently needed by the church will be stunted; research in the stuff of the modern world where we are supposed to preach will be discouraged; knowledge of the people to whom we are supposed to be servant will be third-hand; our paternalistic charities will continue to damn us.

Models From Missions

Fortunately, one can find a great deal of very suggestive material in the mission movement. Some of us have found The Art of Being a Minority by Kenneth Cragg a marvelous outline and model for campus ministry. Faced with a totally different situation after the anti-colonial revolutions of the post-war era, East Asian Christians gathered at Kuala Lumpur in the late '50's to consider their pitiful minority status in an almost hopeless missionary situation. Cragg's address projected a program for the church-in-mission:[7]

- Christians must overcome their "victim-mentality" and joyfully accept the world dominated by an alien majority...
- In worship and common life, Christians must develop that type of life which is peculiar to the Christian faith...
- Christians must advance to the places where they are "evil-spoken of", not necessarily to speak (for all have heard our words) but simply to be present...
- Christians must join with everyone who is attempting to work on problems of human social need, even though

this may mean working with some with whom we might disagree on other matters...

- Christians must be extremely careful about their use of political power, remembering their past favored position, now gone sour...
- Christians should respect the flavor of the life that cares, the qualitative character of Christian life because we love men and the world.

This Art of Being a Minority was the basis for a working philosophy for campus ministry in several of our local situations.[8] The model is rich in that all of the suggested activities make up a wholeness for campus ministry which is usually lacking; well meaning campus ministers often run down the lane of one particular activity while denying the validity of any other and this model can give proper perspective, enlisting heresies 9 Partial truths) toward a creative goal. On the other hand, each individual activity represents a specialized area demanding creative time and energy. The joyful acceptance of the university world is the on-going experience of campus ministers as Fellow-Citizens which make up daily routines. Perhaps the area which needs the deepest effort is that discipline which makes the Christian distinctive; so difficult is this-in-mission that most campus ministers acknowledge its importance but ignore it because of its difficulty. We have tried to elucidate this distinctive task in The Christian in Modern Style.

The concept of "Christian Presence" was much discussed during the '60's in the World Student Christian Federation and arguments clouded the activity sought - many of them semantic, others from traditional sacramental theories of presence. But in terms of Christians being present in the world as fellow-citizens, especially in those places where they may feel strange, there is an apostolic compulsion which reaches back through all Christian history. The emphasis has changed however from our rhetoric to the authenticity of our silent lives in strange places as fellow-citizens. This type of witness, of new evangelism, if you will...has been demonstrated enough by the Brothers of Taize among us to need no further models.[9]

Action groups abound in the university and society today, and many of our colleagues find it their natural expression. To join with any action group is easy for those who seek God in the events of the day wherever there is change - and who regard this as their worship and prayer. That such action may mix them with other human beings with other motives and causes in mind, is no problem because human life is the arena for salva-

tion for them. But for those who start with some distinction between the Christian and others, some acknowledgment of powers of evil as well as of good, and the tragedy of the Cross, unreflective action is difficult. Here we have to learn much while acting.

In the use of political power, most Lutherans tend to be rather innocent. We are haunted by the guilt of our Lutheran brothers who refused to stop the evils of Dachau, and we are also allergic to the imperialistic drive of our Protestant friends toward a new Geneva in our land. Yet the insistance that the Christian ethic start with the use of political power comes from young Christians in the younger churches, thrown into positions of leadership for justice and opportunity in their nation. Coming from those whom it is our duty to serve, the urgency of political know-how is pressed upon us. Many of the younger Lutheran campus ministers have been caught in politically difficult situations and have made their witness. Indeed, a good number have - with pain - joined the movement which elevates human values against our established culture as a necessary expression of their faith at this time.

The necessity of a caring humanity is clear to everyone today ...and this is the particular product which is the specialty of the house in the Christian Church. With such a high valuation on this product by young and old, rich and poor, intellectual and neighbor...Christians can take heart that they are about a great program, and can have confidence in the possibilities of a caring life in a human world.

We have outlined The Art of Being a Minority as it might take shape in a campus ministry location where indeed Christians are in the minority. Where Lutherans represent perhaps 1% of the student/faculty population, such a model is easily set up. Where, on the other hand, they represent a large percentage the Lutheran establishment can hardly set up a mission model. We live spread out through a large spectrum of differences. The same language does not apply with the same meaning. The agenda for one place will be radically different from another. The place where the work is done MUST determine its structure, method, type of personnel, extent of ecumenical involvement and evaluation.

Lutheran "Hang-up" in Mission To the Uppsala Assembly of the World Council of Churches in 1968, a drama was played out in Section II, dealing with the

Renewal of the Congregation, which illustrates the embarrassment of a church caught between its institutional and its missionary posture. The original draft had been worked out by churchmen far advanced in a theology of mission. For them that day when the whole world would be converted had passed. Instead, the Christian enterprise represented a shrinking minority in a world of human beings that could not understand the Christian language. It was essential for the church to speak in purely "human" terms, even when concepts such as conversion, salvation, sin, evil were implied. The effort of the Christian should be directed toward making man more fully human. Expressions like "humanization","hominization", "The New Humanum" floated around; it was evident that - from this viewpoint - Christians are merely fellow-citizens in a common human endeavor. The experience of the communists, socialists as well as the discoveries of anthropology, psychology, sociology, etc. are part of the conversation which will serve to deepen our understanding of and our direction of human life.

Those who came from the missionary enterprise of the church were shocked to find all the distinctive Christian concepts missing. Suspicions arose that in a day when people spoke of the "death of God" the "vertical dimension" was completely missing. When prayer and worship seemed to be deemphasized also, older pieties seemed to stand discredited. The movement of the whole Assembly toward the world was affirmed, but with what distinctive character did a Christian move within this world?

Section II managed to hold these two divergent views in a tension. Both recognized the world as the area which provided the agenda for the church and both assumed that the problem of Christian distinctiveness had been by-passed. The "New Humanum" was adopted as the object of immediate study in which conversations with all frontiers of human knowledge would be entered to enlighten the problem, "What is man?" But the gulf between churchmen who spoke for the old faith, and those who rush toward humanization is huge. We grieved for the lack of mediating theologians who could speak in the gaping middle.

This situation is "old hat" to Lutheran campus ministers. This is exactly where we have been stretched for years - between the thinking of the church that supports us and the advanced positions of our campus minister colleagues. How does one affirm the "New Humanum" and hold fast to the Christian faith in some recognizable form?

Two typical Lutheran reactions to Uppsala will illustrate this

dilemma and the Lutheran "hang-up". The first is from an article by the theologian, Edmund Schlink:

> "Let me begin with a thought which found expression in the Report of the Faith and Order Conference at Lund in 1952... 'The Church is always being called out of the world and sent into the world...but always the two movements belong together. The constitutive centre of this double movement is corporate worship, in which Christ himself is the one who calls and sends.' These sentences contain the primary elements of the New Testament witness. God addresses man in two ways. He calls them out of their subjection to the world into the lordship of Christ, and He sends believers into the world to serve. The two-way movement of the Church's life has to respond in obedience to this double call. These two movements are constitutive of the essential nature of the Church in every age. The fact that corporate worship constitutes the centre of this double movement is expressed in the New Testament description of the Church as the ekklesia, namely as corporateness, as the body of Christ; namely as the fellowship which is built up through the sacramental Body of Christ, and also, as the temple of the Holy Spirit; namely, as the fellowship which has become the dwelling place of the Holy Spirit. The two-fold call must be heard again and again."[10]

Sure! Lutherans are great for this Faith and Order, continental language! But in a day when ideas have been exposed as rhetoric, withdrawal as betrayal, dialectic as an excuse for inaction it is precisely this two-way movement which is seriously questioned. Schlink continues with his evaluation of Uppsala:

> "Then what was new in the teaching of the New Testament? The answer is: that the foundation for thought and action is the death and resurrection of Jesus Christ, the fact that the person addressed died with Christ at baptism and was awakened to a new life. This means that believers are set free from the power of sin, and so they are liberated to obey God, to love their neighbors, and to offer themselves as a living sacrifice. Imperatives (which are also acknowledged by non-Christians) cease to be merely imperatives; in theological terms, they cease to be unattainable laws; in modern terms, they cease to be visionary Utopias. It is our witness to Christ which is the crucial point in what is expected of us, even in the political field.
>
> "In these documents, however, the witness to Christ is

weak; all the emphasis is on analysis of the world situation, or directives for Christians in their struggle for justice and peace...The witness to Christ is strangely conventional in tone...But the witness to Christ is not voiced with the same passionate concern as many things that are said about other themes. Above all, the witness to the Cross is missing at the heart of all the statements..."[11]

Even though so much is missing, Schlink's own theological statements are like a Baedeker that one must read closely alongside the glance at the passing terrain just to see what he can possibly mean. It is a type of theological thinking that makes some of our younger theologians scream with pain.

A much warmer criticism from the viewpoint of Lutheran piety comes from Harold Ditmanson:

"It is unrealistic and misleading to blame the church for social injustices, which are simply human shortcomings, and Christian shortcomings because Christians are wrapped up in the bundle of humanity.

"It is unrealistic and misleading to place obligations upon the church for which neither the saintliness of its members nor its financial resources are adequate. "There is a gap between the ideal and actual church. We acknowledge this gap when we confess our sins. It is true that a confession of sin does not relieve Christians of the responsibility for amendment of behavior and service to the world. And one can readily understand the reason for the inflated hopes of many, for it may well be the case that in our time the conditions of utopia have become the conditions of survival. But the cause of mankind is not advanced by expecting of the church what it cannot produce as a church...We see in some people a kind of megalomania about the power of the churches as agents of social reform..."[12]

Of course this reaction followed on James Baldwin's attack on white Christianity, and it is good to see as James Forman breathes down our necks. But the gap between ideal and performance is the admission of that inauthenticity which the student revolutionaries reject.

Centrality of Conversion

That a somewhat similar hang-up is characteristic of our most articulate new Catholic thinkers is evidenced by these words of Bernard Lonergan:

> "Fundamental to religious living is conversion...it is not merely a change, or even a development; rather it is a radical transformation on which follows, on all levels of living, an interlocked series of changes and developments. What hitherto was unnoticed becomes vivid and present. So great a change in one's apprehensions and one's values accompanies no less a change in one-self, in one's relations to God...
>
> "When conversion is viewed as an ongoing process at once personal, communal and historical, it coincides with living religion. For religion is conversion in its preparation, in its occurrence, in its development, in its consequents, and also alas, in its incompleteness, its failure, its breakdowns, its disintegration..."13

That Christians have this "hang-up" is evident in the university community. The pure-breed secular man finds a mysterious factor in his Christian friend that seems to have no reason for being there, but which works powerfully in everything he does. The Christian can never be purely relevant no matter how hard he tries, for this irrelevant factor, coming to him through a tradition, twists everything at some point. Where and how this factor enters his life provides the agenda of ministry just as how this factor empowers and accomplishes his service of others is also a part of ministry. A large part of The Christian in Modern Style is given to exploring this problem and revealing such a ministry.

If conversion, newly understood, is an essential factor in the Christian life, those forms of ministry which have always surrounded the converted life are still relevant to the continuous process of conversion which is business of "living religion." Here Lutherans find some kinship with the Evangelicals, the Pentecostals, the Inter-Varsity Fellowship which embarrasses their cooperation with main line Protestants.

Prophet - Priest

Yet the ever-present social dimensions of individual life do

not allow campus ministers to identify with those who concentrate on individual salvation FROM a wicked world. Special technicians to effect individual conversion experience like the Campus Crusade or Navigators, etc. are a bitter embarrassment. Even if our sociological sophistication is weak, our appreciation of the social consciousness of the prophets is sufficiently vivid to set conversion in the midst of our social milieu. Abraham Heschel's description of the prophets is as up to date as Martin Luther King:

> "We and the prophets have no language in common. To us the moral state of society, for all its stains and spots, seems fair and trim; to the prophet it is dreadful. So many deeds of charity are done, so much decency radiates day and night; yet to the prophet satiety of the conscience is prudery and flight from responsibility. Our standards are modest; our sense of injustice tolerable, timid; our moral indignation impermanent; yet human violence is interminable, unbearable, permanent. To us life is often serence, in the prophet's eye the world reels in confusion. The prophet makes no concession to man's capacity. Exhibiting little understanding for human weakness, he seems unable to extenuate the culpability of man..."
>
> "The prophet is human, yet he employs notes one octave too high for our ears..."
>
> "An analysis of prophetic utterances shows that the fundamental experience of the prophet is a fellowship with the feelings of God, a sympathy with the divine pathos, a communion with the divine consciousness which comes about through the prophet's reflection of, or participation in, the divine pathos..."[14]

All of the cries of The Revolution today fit in the prophetic response to our world. But the place where the prophetic stance is nourished - in reflection upon the divine pathos - is exactly the place where Christian revolutionaries and Christian conservatives must meet. It would be hard to find campus ministers untouched by the prophetic tones in the academic world. They would never be able to work in the university without a strong sense of the prophetic mission of the church. Since The Freedom Movement, the university has been a different place; issues expose moral dilemmas daily; there is abundant expertise in exploiting these issues - even without Christian help; there is almost too much moral indignation in the secular world. And we MUST affirm this...for it has not always been so.

And in this affirmation, campus ministers run the risk of irritating the church members that support them, who dwell in the atmosphere of a sort of Civil Religion.

The traditional task of the priest was to mediate the Word of God to His people, and then to offer back to God "as much of the prophet's dream as the people could at any time mange." Within the context of God's Word, the priest was the cultural pastor, bringing creative gifts out of the people in response to God's grace. His ritualistic tasks merely mimiced his essential work. This pastoral function ran the risk of disappearing as priests were able to develop the ritualistic routines. It remained for our High Priest to unite the duties of the priest into that perfect mediation between man and God. He remains our one and only priest.

It remains for Christians to mediate Christ's presence in the world, and thus to be pastors. Those who have been set aside to a ministry of Word and Sacraments are those who at certain times and places are responsible representatives of the church, and mediators of this Presence. This implies our human presence in all areas of human life; our high valuation on human presence because of our experience; and our faith in the hidden transfer of Christ's presence through us to others.

Pastoral care has usually been thought of in paternalistic terms. The father of the family passes down knowledge and experience to those less able to know. In a world of tremendous change, where the young train the old in new techniques there is a reversion against authoritarian power. The rediscovery of Christian presence as amediating power in human life gives hope of a new approach to pastoral care and the nourishing functions of the church. Thus pastoral care-in-mission may very well be something quite different from the clerical specialty that we have known.

We have used two models of ministry - the prophet and the priest - to show that their relevance must be to the process of conversion rather than to the exact shape of the terrain. Obviously, this confuses distinctions between the church-as-institution and the church-in-mission. These offices can be performed effectively in both if the whole stage of Christian activity is supposed to be human persons only. When the purpose and end of the whole created world is brought up for discussion, one's doctrine of Creation is then challenged. Is there not an inseparable tie between man and creation? Can one expose himself to study in the university without dealing

with man in his environment, as part of the created world? These questions which send us toward finding the meaning of all things under. God.[15]

Chapter Four
Models in Lutheran Campus Ministry

Our last chapter attempted to divide between the church-as-institution and the church-in-mission. Crucial is the exact place from which one surveys his task. The church-as-institution starts with itself and its life; the church-as-mission starts in an alien world with that life. The church-as-institution thinks of mission either as an extension of its life, or an emergency operation; the church-in-mission starts as fellow-citizen in an alien land for whom an always answered question is the way in which he is distinctive and through his distinctive character can give his gift. We tried to exhibit our Lutheran hang-up at this distinctive point.

It is no accident then, that Lutheran campus ministry in the parent bodies of the American Lutheran Church and the Lutheran Church in America came at their task in these two opposite ways. The United Lutheran Church in America wanted to strengthen the congregation close to the university toward its missionary function; the American Lutheran Conference chose to move from Student Centers on campus toward the churches. Compared to our present exposure to the academic world, both efforts were church-centered; neither affirmed the university with much fervor. Yet their combined direction provided the platform for a joint operation in Student Service, and later College and University Work Campus Ministry to launch a sort of satellite one step removed from the reach of church-as-institution. In this prescribed area, enough freedom was allowed for experimentation and research to enlist some of our best minds and ablest young pastors.

The different kinds of models of campus ministry that evolved are instructive:

1. Madison, Wisc. Everything has happened at the University of Wisconsin. With perhaps the largest number of Lutherans of any university, and set in the midst of a large Lutheran constituency, its shape has been influenced by these facts. It all started with a worshipping congregation of students, with a few residents in what one would expect to develop into a mission congregation. In projecting a church building, the mature residents took hold (they pay the money) and planned their idea of Utopia - a huge, cathedral-like structure. Poured into concrete and masonry was the cathedral image with a resulting desertion of students and inquirers, the loss of elan, the inability of the congregation to sustain

the building, the foreclosing of the mortgage and closing of the church, the repurchase of the church by the mission board, and the reclamation of the congregation - as a normal congregation.

Between the Wars, developing inter-Lutheran consciousness (and competition) provided a jointly sponsored Student Center of large fraternity house style. This became the center for Lutheran students during the week, and on Sunday nights. Large crowds came, choirs were trained and became famous, fellowship meetings were the rage, retreats and conferences tied students to the LSAA. The experience of the "Y"'s in the '20's and '30's had been taken over by the denominations.

With the serious Biblical revival in the late '50's and early '60's, the fellowship aspect changed into a teaching ministry using the Student Center Building. The vacuous experience of crowds gave way to the intensive experience of small groups. One to one counseling often exhausted campus ministers, while the most exciting students no longer sought fellowship in church groups. The drive toward academic excellence, the specialized necessities of education, and the ecumenical concern with the whole university drew campus ministry outside the Student Center and into the campus. Responsibility for ministry was shared with other denominations, Lutherans supplying - because of the gifts and interests of the campus minister and the availability of academic personnel - an on-going study group in the physical and biological sciences. The conversations at Madison have reached beyond and through correspondence and conferences have stirred up concern for inter-face areas, and relations to critical human problems.

However, a change of personnel has removed this specialized minister from the scene and terminated this program. A concurrent program was started through fixing up an old home as a sort of coffee house and eucharistic center where avant garde students gathered to consider the renewal of the church in the midst of social problems. Likewise, a change of personnel has dampened this program somewhat. Today, the local churches are drawing closer to students as persons, even though their programs are far removed. The student center is rented to others; the program seems to be largely pastoral care.

In this one situation, one can almost see all of the geological levels of previous successive stages in campus ministry. One wonders, though, why, in a place with such a large constituency from the Lutheran Church, the whole spectrum of ministry couldn't

have been stretched out between the congregations of the city and the heart of the campus. Changing personnel with radically different gifts and interests seem to have been thrown on the waves of the moment, despite the contribution that they could offer to a total program. "Campus ministry", instead of being a total, long range plan, was simply what certain personnel were doing at a certain time. No imaginative national support was given to the necessary ecumenical relationships that such a whole campus ministry might have demanded. Ad hoc decisions, therefore, served to make campus ministry bob like a cork on a great sea.

2. University of Pennsylvania Lutheran work at the University of Pennsylvania is a classical example of Lutherans using the Christian Association techniques. It has had a national influence through the formation of the Lutheran Student Association of America.

Inasmuch as Lutheran churches encircled the campus, the first Lutheran student pastor identified himself on campus with the Christian Association, received office space and automatic daily contact with other Protestant student ministers. A functional ministry of sorts developed - still allowing the development of small denominational groups - all in the building. No Sunday worship was contemplated inasmuch as a good proportion of students vanished for the weekend and residents were expected to attend local churches; the campus minister was a sort of "student minister" at a downtown church. His main task, though, was with retreats, orientation sessions, conferences, religious emphasis weeks, university Christian missions... sponsored by the Christian Association, other denominational workers, or by Lutherans. Lutherans were usually reached through the whole program, invited to the pastor's home, encouraged to attend regional conferences, put in touch with traveling recruiting secretaries, and became the core group for national "ashrams" with choice recruits from other like situations. Out of such a free moving structure the Lutheran Student Association of America was born. Its method was the study-action group, the conference, the ashram; its leaders were those who attended; its natural neighbors were the other denominations associated with this method. Recruitment for church leadership positions consisted in picking from the fine bouquet which had been assembled by a careful type of gardening.

(After this type of work had passed its effective zenith with the "Y"s, it caught on with Lutherans, especially those at our

church colleges who kept it up as a movement far into the '60's. One must give great credit to the Lutheran Student Association of America for its influence on Lutheran unity, its experience in ecumenical relations far beyond the constituent churches, its exposure to world movements through the World Student Christian Federation.)

In the '50's at the University of Pennsylvania, however, the expansion of the university, the provision of dormitory space, made worship on-campus possible. Such services, contacts with the pastor at the Christian Association and at home, and the ups and downs of an ecumenical ministry formed the heart of this ministry. The changing interests of successive Protestant ministers led to endless discussions of possible programs, of sharing a functional approach to the whole campus, etc. with little measurable success.

At the present time, the vigorous support of the local synod makes possible the relocation of a congregation together with the building of a university chapel for Lutherans of the most exciting contemporary design in the heart of the university. Hope is stimulated for a vigorous development through the use of this center for worship. When this shall have been done, the development at the University of Pennsylvania will take an entirely different turn.

3. Ithaca, New York and Cambridge, Mass. Sharply contrasted with the Christian Association approach at the University of Pennsylvania was the establishment of The Lutheran Association of Ithaca, New York, serving Cornell University and Ithaca College.

With no Lutheran church in the area to serve students and faculty, this center was the most obvious opening for new work. A resident pastor was sent in by the local synod with the assurance of the full cooperation of the president of synod, to do whatever he deemed wise. First contacts were made with the Christian Association on campus. The Lutheran resident pastor was somewhat allergic to the activist "social gospelism" of his Protestant confreres, but was able to contribute Bible Study to the cooperative ministry. There being no place where worship in the Lutheran tradition could take place, he started such services in the Christian Association building. This unilateral action - natural to Lutherans - was resented by the Protestant colleagues because it did not derive from a decision by the whole group. Pressure was applied to stop it, and finally to disassociate Lutherans from the cooperative

group as well as from university property. The destruction of the resident pastor's home forced an entirely new direction to the ministry - one which was never approved by the Board of Education of his national church. A distinguished property was rented at the gate of the campus as home and house church for the pastor and the work and an "association" was formed in which a) Undergraduate students were treated as men and women - well able to guide, shape, and support the community, b) Full membership was granted not only those who made this their only church home, but others who might still keep their membership in their home church, c) Training for church membership at Ithaca was followed up when students had become alumni, and the evaluation of the effectiveness of the work was delayed for the fruits to be seen in church leadership later. The term "association" was purposely chosen rather than "church" to distinguish this free-moving, spontaneous, community from the normal congregation. In the early years the synod listed it in a separate category as a "missionary association"; the word was acceptable because of the "Y" usage of the term "association" for freedom of movement.

In the early years of the "association" the events at Madison were watched with great dismay as local control seemed to restrict student leadership, and traditional ideas of the church were erected in concrete and masonry to channel members in the "law and order" of customary churchy procedures. When a like effort in building a chapel was made at Ithaca with the support of the synod and sacrifical giving by members, agreements were made with the local synod:

a) that the chapel would belong perpetually to the synod and NOT to the congregation;
b) that the congregation would agree to maintain the chapel and carry on a program for students along accepted lines;
c) that the resident pastor would always be called by the synod.

In this way synod and association were tied together in a mutual agreement. It was assumed that the local congregation could never take the work into the domestic pattern; it would always be a congregation belonging to the <u>whole</u> church.

Provision of a building always projects traditional moulds upon a group; architectural expression must always follow in the train of the most creative thought, and when churches are built, the architectural plan must, by demand, somewhat approximate what the planning group thinks a church must be. With

the provision of the chapel at Cornell, the expected took place. Resident members poured in expecting to find a "normal" congregation; student leadership lost interest, student attendance changed to those who came to receive a traditional message. As long as the pastor - almost making himself odious to some - insisted upon directing all his energies toward students, something happened. The terrific tensions, however, pulled decisions in the direction of those who have children to bring up, and who expect these children to receive what they themselves received. (Faculty members themselves are often those who subtley change a church toward the traditional, away from the excitements that undergraduate students must have.)

Originally, isolation from the Christian Association helped the growth of the Association. It also by-passed endless discussions in the period when the Christian Association dropped its "Christian" character and wandered about in various action groups. Of course, accounts of campus ministry of these times, finding Lutherans at Cornell absent from united work, and not understanding the "association" at all, either omit reference to this work, or relegate it to the work of a local congregation. Even the ULCA Board of Education had no part in its support. Yet the work at Cornell formed the model for worship-centered work of the Lutheran Church-Missouri Synod, the student congregation model of St. Olaf College and others, and perhaps was the grandfather of the present CMEC.

In past decades, direct contact has been reestablished with the Cornell University Religious Work. All of the difficulties of Lutheran ecumenical cooperation are daily experiences of our ministry at Cornell. Then several years ago, the Lutheran Church - Missouri Synod established a mission congregation near the campus. Initially, there were efforts at cooperation with a joint Council of students. However, change of personnel in the Missouri congregation has completely reversed the situation. In such circumstances, the wisdom of such unilateral movement in campus ministry must be tested by this turn of events.

Cambridge The Cambridge work shows the same model developed along different lines. The dispersion of Lutheran students, 1 1/2% of the student population, over the whole Boston Area demanded an intense experience of worship, study, fellowship whenever Lutheran students came together; the transient population attending gave primary power to the resident members who joined the congregation and stayed on and on.

The provision of a chapel was delayed through discouraging campaigns in depression times. The valuable property was secured then but the inability of the congregation to handle payments on the property led to a request of the local synod to take it over. After many discouragements, a second minister encouraged a loyal group of local people, welcomed succeeding returning G.I.s who thronged the forums and took a wide interest in the student movement, and then succeeded in building a fine tool in the chapel.

Programming the use of the chapel was difficult. As soon as it was finished, older people expected a congregational program in the old style; student leadership slipped because there seemed to be nothing worth accomplishing within a congregational program; amortization payments set up according to the accepted schedule of the Board of American Missions rates threatened to turn the whole program into a financial appeal. Those most able to pay would be those persons who, with their payment, would demand exactly what the students rejected.

A tense meeting with leaders of the association, and representatives from the National Lutheran Council, DCUW; the local synod; and a fraternal synod in the territory brought forth commitments from all to allow the expansion of staff, and with it growth in university work. For several years the tension between "residents" and "students" was intolerable...but adequate staff allowed both to develop in parallel but separate ways until a large number of graduate students and their wives provided a bridge in imaginative discussions and forums. By that time, five campuses had "on-campus" work; Lutherans were giving ecumenical leadership and stability to the total university program in Greater Boston; special festivals on the arts, drama, poetry, music were developed. Now three additional full-time staff develop programs which are rarely connected with the local congregation; the latter form the established center for programs which radiate toward the community.

All of the tensions of a gown-town, or town-gown congregation exist at Cornell and Cambridge. The experience of these two "associations" could well temper any general movement toward this solution of campus ministry. Sometimes the tension is creative; sometimes destructive. Without firm agreements with the local synods - which irritate synods and resident members alike - both works would have collapsed as "campus work" and have become "normal congregations." In the days of student revolt against the establishment, the conflict is right in the bosom of this type of congregation; and the financial support

can wither under the ruthless attack of transient under-graduates. Moreover, strictly "student congregations" have a freedom to experiment not allowed to those who try to reach the whole university community from administration to service personnel. The strength of the "associations" has been their experience in polarizing academic people and townspeople, and then in attempting to find creative renewal of the church in the performance of its traditional activities. Its success derives from its lasting effect; its alumni who are creative churchmen.

4. The State University of Iowa We choose Iowa City to illustrate two different models of work which developed there. During the '50's, all Protestantism was stimulated by theologians and writers. In campus ministry, it was the time for serious Bible Study, religious study, and even theological reflection. In the Division of College and University Work, a full-time Educational Secretary pushed credit and non-credit courses in religion at our Student Centers; a campus minister blushed at national staff conferences if he couldn't report on his own success in teaching. And there was a sizeable enough response then to take further steps.

This step was taken when the State University of Iowa was chosen for a professorship Lutherans would contribute toward the development of a Department of Religion. This was a first step in what may very well be the movement of the study of theology away from the seminary to the university. Subsequent developments in universities all over the land, at their own expense now, have packed students into classes. The discovery that study of religion is demanded today was surprising; the other side is deflating - for with this excitement for information has come a corresponding distaste for religion's institutional forms, and an informed criticism of it. We are proud, however, to have had some initiating part in convincing the university of the place of Departments of Religion.

The second development at Iowa City is the Lutheran experiment in a "Faith-and-Life Community." Arising quite naturally from group-centered Protestants and their piety, the "Faith-and-Life Movement" rode high in the campus saddle during the early '60's. It caught hold of the earnest desire for community. The writings of contemporary theologians were at hand for study, experiments in liturgical worship were available for trial, the movement for the renewal of the church offered new models of cooperative experience, the hunger for interpersonal

sensitivity experience provided candidates. Into a common living unit under a campus pastor, come a number of students and, in the midst of their various academic studies, are exposed to one another and to the religious dimension of life. A corporate life-style is attempted within which counseling and learning are daily activities.

Christus House at Iowa City is such a Lutheran residential community. Several years ago, the campus minister gave the following description of this experiment:

> "We have a residential community as a primary structure which makes possible a worship-centered ministry of preaching-teaching with an intensity and depth heretofore unknown to us in this work...students are involved in a disciplined life together of daily worship, hour-and-a-half seminars each week in Biblical studies and Lutheran theology, and in a supper-time discussion period each night with all kinds of vital subjects from Dietrich Bonhoeffer's book Life Together, worship, and liturgy, to the Cuban crisis and the Christian's posture in the face of thermonuclear war.
>
> "In addition another 15 students join in the weekly seminars so that a total of about 48 students are involved in the theological study. To the ten week-day worship services we have added Sunday evening vespers at the request of the non-residential students who join those in residence at the Sunday evening supper-discussions.
>
> "We have started Bible study groups in one of the women's dorms and a supper-time study-discussion group in one of the men's dorms with more to follow...Some exciting things are happening among the students involved."

5. Student Congregations In universities encircled by Lutheran churches, worship has been a ticklish problem. Lutheran consciousness has been almost totally geographical in its interpretation of "the congregation of believers where the Gospel is rightly preached and the sacraments rightly administered. That students can be far removed psychologically from the psychological space/time continuum of their elders is hardly considered. When - as today - anyone can be exposed to the excitements of renewal in worship through travel or the mass media - the old traditions of established congregations are farther from students than ever.

In the early '50's, the campus minister at the University of Michigan, long disgusted with being a traveling adjunct to neighboring Lutheran parishes, was grudgingly given permission to start a "preaching point" where he could gather students for worship. Immediately the whole flavor of his ministry and the response of students changed. A little chapel was built - a sort of campus house-church in which he lived. A student congregation, free from frowns of the older generation was able to create new forms of music, art and drama for the little community. An entirely different type of students was attracted - many of them who had been too hard pressed during the week to attend week-night affairs.

This experiment occurred at just the right time. Student centers were emptying out as the academic pressures were applied. Fellowship centers now were provided by the universities; retreats and conferences were on the wane. Thus worship was seized upon as that one activity which the church, and only the church, MUST do. After a few years in which the campus minister from the University of Michigan had to fight for his right to exploit this new model, one center after another turned to this model.

Several of our church colleges took the lead in organizing student congregations where students actually served as leaders in new experiments of congregational life. This mediating model served to push campus ministry into this direction. At last an official go-ahead was given to Campus Ministry Extension Center and they flourished immediately in just those places where students came to college with a good taste for their experience in the church. Students transferred their enthusiasm to the new student congregation; they organized in board and committee structures similar to those in a live and active congregation; attendance and enthusiasm are high at such places as Ames, Iowa. It is sobering to note that the success of the CMEC is in those areas of the country where church-going is still the normal thing to do and where church activity is "in". Yet the fact that in areas of post-Christian culture where church people are a minority - precisely such forms and activities form the structure of reconsturction should place a high valuation on the CMEC. Perhaps these "para-congregations" have secrets for the congregation of tomorrow.[1]

6. Home Mission Congregation as Campus Ministry The tremendous growth of colleges and universities and the movement of large number of people to surrounding areas has necessarily brought our

mission boards into direct contact with the campus ministry. Until lately, mission boards had the funds to move into new areas when campus ministry did not; in a real-estate-centered psychology, only boards of mission had the know-how for erecting a building. Also, whereas in earlier days local synods had some freedom in budget and procedures to seize opportunities on their own initiative, such freedom has been either restricted by a national church, or transferred to a bureaucracy somewhere higher up. The mission boards, therefore, have become the hand of that bureaucracy.

Out of necessity, then, campus ministry has entered into conversation with mission boards toward the establishment of campus congregations in some centers. In such conversations, each party has approached the project from a different conception of mission. This statement represents the campus-centered viewpoint of campus ministry; the extension of the church in the form of a lively congregation that returns its blood to the life of the church, is obviously the necessary aim of the mission board. The first view-point, when we get down to dollars and buildings, is almost the opposite of the latter: the difference is in the financial support of the church-in-mission where the church demonstrates its servanthood with complete abandon, and a type of reinvestment of the church's funds with interest through adding a congregation to the rolls of synod. Admittedly this is a caricature, but the antics of representatives in the conversation - on both sides - has appeared to us as exactly that.

Of course, the result is that the "mission-developer campus minister" has two bosses who pull in opposite directions. To develop a mission you need bodies and buildings, and money to pay for them, and this means ringing door-bells, taking in members, developing the congregational program to make it all worth while, and always under the pressured schedule of mission boards - set up for typical growing communities. To work as a campus minister, you need to move in the milieux of the campus, to learn the institution in its total being, students, to project long-range influence on faculty and administration, to have a tool (whether chapel or home) easily accessible to students (and therefore ridiculously expensive to townspeople). Town-gown polarities are notorious and noone should expect them to disappear at the appearance of a pastor filled with the Holy Spirit. Student interest in financial support is usually nil; nothing disgusts them as much as talk about essentials such as money, property, structures, reports. Faculty are always proud of their status, and rarely can one entangle

one in his mission net, especially if financial contributions are involved UNLESS that faculty member is so completely tied to the church that he seeks it out. Then he is usually a most conservative force, and that's all right if that's the kind of milieu in which you serve. Otherwise, you recreate a church like the one back home...and campus ministry is dead.

Individual cases can be cited where mission congregations have been extremely successful, companions of the "association" models. Usually this has been due to individual pastors who have sensed the mission even through the smog of requirements from the two sides, and have persisted in using their congregational personnel in imaginative and exciting ways. Such a campus minister/mission developer, like the college administrator, is an example of the "prodigies of finesse and political sensibilities", besides being a financial wizard.

Surely, in any inter-Lutheran effort in campus ministry, we should be able to fashion an instrument in between the present campus ministry structure and the mission board structure, which would take seriously the campus as the agenda for mission, the tensions within a mission of the gown-town type and the necessity for perpetual agreements which ever protect its missionary status, and the development of a special class of campus ministers for this purpose. Orientation should be on the campus as well as in the possibilities of new, creative forms of corporate life. Real estate should be secured as a many-purposed tool for the work; financial payment should be on a very long-term basis.[2]

The Lutheran Church-Missouri Synod has adopted the home mission congregation - the "gown-town congregation" - as one of its primary models for campus ministry. One must therefore respect the urgent cry of a prominent Missouri Synod campus pastor:

> "Let the campus churches be different; and let local congregations and the church at large celebrate the difference, particularly, if they can lead to infusion of new life in tired old congregations, if the students really come back. Otherwise we shall have the circle of "safe" students finding the "safe" campus church and returning unchanged to home church to be young reactionaries and racists whose main contribution is to give their money and time to the cause of blunting Christ's mission of renovation and freedom in the world, opposing every wind of the Spirit which threatens to blow new life through a ventilated church and world."[3]

We should respect the "gown-town" pastor who can successfully provide this atmosphere of change. It is a man-sized job, and many there are who do not believe that it can be done!

Summary From these several models of campus ministry among Lutherans, the following generalizations can be listed:

a) Great variety is involved in the National Lutheran Campus Ministry;
b) This variety is created by the following variants:

1) The absence, or presence, of living Lutheran communities in the geographical/psychological neighborhood of the universities;
2) The prevailing pattern of accepted campus ministry at the time of the formation of the new ministry; (with Lutheran stubbornness - may be accepted OR rejected);
3) The particular gifts and plans of changing personnel:
4) The willingness of the supporting constituency to allow freedom for the new forms demanded by the university milieux;
5) Prevailing images of Christian ministry in the minds of students and faculty in any given situation;
6) Ability or inability to build positively on the work of another in the development of an all inclusive ministry involving other denominations, and congregations;

c) Not much imagination has been shown by Lutheran campus ministers on deriving their shape of ministry from the situation:

1) Note the adoption of either congregational patterns or Christian Association patterns in early years;
2) Note the persistance of traditonal expectations in evaluation forms of the NLCM, long after style of campus ministry has moved in different directions;
3) Note the inability of campus ministers in mission status to explicate their difficulties in understandable terms.

All of the models we have offered are, in one way or another attempts of the Lutheran Church to find its way in mission. Our campus minister colleagues would find most of them mere replications of traditional church patterns. All hang tight to our clergy-dominated conception of ministry. Experimentation is cautious and unheralded; except for those who minister "to

the college mind", the chief contributions of campus ministry are to new forms of parish ministry - para-congregations.

Other Models of Campus Ministry Though the present models for Lutheran campus ministry seem close to traditional church models, our Lutheran campus ministers are not strangers to experimental and charismatic work.[4] The solid financial support for campus ministry during the past decade has freed personnel from "constituency-building" to engage in countless experiments.

There is a growing literature about these experiments in which campus ministers are put forward as "precursors" of the whole ministry for the whole church. Case Studies in Campus Ministry[5] opens up the ecumenical approach to a total urban scene in St. Louis; the varied tasks of campus ministers within academic structures are explained; a Medical Ministry at the University of Texas; an experimental study of religion and sociology at the University of North Carolina is opened up. Especially valuable in this series is an article by a Lutheran theologian, Roger Johnson. Finding in the testimonies of campus ministers that "the altar in a relevant form and the Gospel in a right dialect no longer appeared to be the most pressing need", Prof. Johnson concludes by comparing our age with that of Chalcedon:

> "No separation between church and world in the manner prominent in traditional theology; no contradiction between church and world as rooted in obselete psychosocial ideals; no mixing or confusing of church and world in a manner which obliterates their distinctive contributions; no annihilation of the reality of the church for the sake of an expanded secular domain; rather a creative unity enacted through the presence of a differentiated church in the midst of the world.[6]

For those who are scanning the horizon for new forms of ministry for the churh in the late twentieth century, the campus ministry - almost anywhere - provides hints of what may come to be. Helpful descriptions can be conned from the regular reports of Lutheran campus ministers to national and regional offices. We have not listed them here; we have assumed that a firm model is one which is able to perpetuate itself in some recognizable form, secure changing personnel without unrecognizable change in shape, and provide continuing support for its future development.

As a result of our anti-institutional bias today, a good majority of campus ministers are not able to face the tasks which are

necessary for the shaping of a campus ministry model. Something far beyond unevaluated experimentation is necessary. In the Danforth Study, Kenneth Underwood describes the many exciting things that are happening, but always with the sociologists wisdom and longing for long-range effects within the institution...the very place where campus ministry is weak.[7] In a most perceptive paper contributed to the Study, James Gustafson demonstrates how the ministry is one of the only professions where one has to build and nourish his voluntary constituency in order to do anything at all; thus the Christian ministry is at least half a political venture and the novitiate ought to know this. It is in full agreement with Underwood and Gustafson that we have approached the problem of Lutheran models of campus ministry.

We started this chapter by contrasting between the church-as-institution and the church-as-mission. After exposing the demands of the church-in-mission, we then listed six models of Lutheran campus ministry. We found that Lutherans are caught on the fence between the two realities. If we are to seek "a differentiated church in the midst of the world" the task of the church-as-institution is to find and live in the world; the task of the church-in-the-university is to realize its differentiated state right where it is. Despite discouragements, the National Lutheran Campus Ministry has made some giant steps toward that end. We hope that a national structure can be created which will start at this point with the trust of the whole church to move into areas untouched at present.

Chapter Five
Toward a Theology of Campus Ministry

Lutherans approach theology in a traditional way. We reflect upon our confessional stand in any situation; we construct prolegomena - theological principles; we then try to apply the principles to the situation, and build our operational structures therefrom. In our thinking, we move from theory to practice...but of course, this is ALL theoretical! Actually, as we have just seen, our forays into the university world have followed two quite separate patterns: we accept patterns already operating in the field, modifying them to suit out confessional conscience, or, we merely extend the familiar ministry of Word and Sacraments from experience in the congregation to its breaking point in the university (often never realizing when this point has been reached). Either approach can be justified by theoretical rhetoric.

Of course, no Lutheran campus pastor has felt comfortable with this situation. We have tried to engage our best Lutheran theologians to help us only to receive the traditional approach again. The situation is never mixed with the reflection, and the resulting pudding is tasteless to us.[1] Evidently we are much more exposed in our world of the university than our theologians in their seminaries. This exposure has brought about a change in our orientation toward theological thinking. This change in orientation has three distinct aspects, each of which is crucially important for theological reconstruction:

1) We have to change our conception of what theology is, what its data are, and what is its task;
2) This change is forced upon us by contrasting ways of doing theology which we meet in our colleagues;
3) Theological thinking today is seen in the process much more clearly than in the systematic results.

Task of Theology The philosopher, Paul Ricouer, has caught the dynamic character of modern thinking when he insists that theology is reflection upon the living faith of the Christian community. Its focus is thus not upon a body of traditional doctrines, or upon a collection of historical confessions, but upon a living faith in Jesus Christ. All that belongs to this living faith of a Christian community is material for the theologian. The theologian has a critical task in keeping the community loyal to the Person around whom the faithful are gathered. Whereas the preacher and the people experience bits and pieces of the whole faith as they come

together in worship and prayer and action, the theologian must see that the wholeness is imagined; there must be some shape into which the pieces fit. Likewise, the wholeness of the Christian experience must be imagined at any time and place... something that the layman rarely sees. The theologian should be able to move from the various experiences of living Christians into an imagined shape of what it all means. And inasmuch as the theologian is always working with the language of this day, his imaginings must be in language that can be understood by others; it is formed in conversations with all of the other various human communities of thought in any one day.[2]

From this it follows that the living experience of the campus minister in his daily involvement in the heart of these conversations (which IS the university) is the raw material for theological reflection. To isolate campus ministry of the church from its theological sector is one of the gravest mistakes a church can make; yet most of our campus ministers are so isolated - digging up raw materials for which the church has no system of transportation to the centers where they can be used.

It is a realization of the changed task of theology that has led the Lutheran Church in America to opt for university locations for its theological seminaries of the future.[3] The transfer of institutions to new institutional settings proves to be a tremendous effort, and one which does not necessarily effect a change in theological thinking. The National Lutheran Campus Ministry has actually, in some sectors, produced new theological thinking in many a layman. A program of theological education for the future should involve the campus ministry - within the heart of the theological enterprise in each Lutheran Church if all of the resources of the church are to be used.

> "Here is the means by which the Holy Spirit ever guides us into new truth. The Church is not a superior bunch of back-room boys set above society and dispensing 'the answers' to any and all social (let alone intellectual) problems. Nor has it private access to a divine tape-recording. Still less does it provide a kind of programmed machine ready to dispense cut and dried answers in the slot..."
>
> (The author insists that answers are a task for a team, and this team...)
>
> "...arises from a meeting of disciplines where the

common search for truth which united the scientist with his fellows, is fulfilled in a Christian koinonia, where the Christian koinonia is humble, generous, charitable enough to see in the fellowship of scientific inquiry a practical expression of itself."

Ian Ramsey, On Being Sure in Religion
The Athlone Press. p..36

Protestant Challenge Lutherans soon discover that other Protestants don't "think theologically" as we do; in fact they seem to despise "theological reflection," while insisting upon pragmatic action. In the American scene, they place primary emphasis upon what is new, changing their theologies with the times, and cheerfully admitting their mistakes in the last theology they were wearing. In fact, to be negative to what one has just left is considered to be normal. Their propensity for uncritical faddism confuses the Lutheran; and their use of the fad seems to always fit the shape of their traditional position, albeit completely hidden from their consciousness. At least, so it seems to us.

Be that as it may, their intellectual efforts in constructing rationales de novo is prodigious and exhausting. The fact that they DO reflect upon the living faith of Christians throws thoughtful Lutherans into doubts about their own sectarian stands. In the midst of guilty feelings, we recognize wonderful possibilities for theological thinking and sometimes become prodigies of eclecticism, a tendency well noticed by our theological preceptors.

Lutheran campus ministers can isolate four quite separate, but often intertwined Protestant theologies among their colleagues. They are never discussed as such, but always lurk in unconscious depths and then seem to manipulate their proponents. Once one has figured out the shape of thinking which manipulates a colleague, it is then possible to work in trustful cooperation, for one knows the direction in which he will move. Without a chance for bringing this out into the conscious conversation, or observing another person extremely closely in his decision-making processes, one can be a babe in the woods in ecumenical relationships. If there is a need for sensitivity groups to open up the psychological inter-relation of persons, there is just as much need for an inter-theological self-exposure before any cooperative action is possible. Lutherans see the need for this but insist upon it happening in ways that are foreign to others; Protestants see no need for this, but deeply appreciate

those insights which Lutherans mediate in the heart of cooperative endeavor.

The four distinct theologies are:

1) a theology of change;
2) a theology of higher education;
3) a theology of inter-personal relations;
4) a theology of humanization.

A "theology" of change In our highly technical civilization where everything is cut and dried, the only places where anything is seen possible are where the system is broken momentarily. Once crisis appears, the whole many-layered fabric of society is exposed and all sorts of possibilities occur: one has to think "theologically" because he has to re-think the very ground of himself and institutions; the possibilities for human freedom are opened up for thought/action; new institutional beginnings are before us; the individual can at last find some importance in his thought/action.

It is quite natural that Free Churchmen should find the ozone around the lightning in our present stormy weather exhilerating. To get "where the action is", especially when it allows a new look at institutional life is to be expected of those whose original protest was against the establishment. That in the process of discerning of spirits, they should find everything positive in the revolution is to be expected. The resulting pattern of thought is the theology of change. Wherever change is found, there we should be mediating this change.

A hidden passion seems to drive some of our colleagues to "where the action is" without any lingering concern on their part for the continuation of their last interest. So fast is the change that evaluations are already a waste of time; one evaluates with the planning; there is no chance to gather up fragments that remain after the banquet because there is another banquet where disciples must distribute the food.

The theologians of change have their effect upon us. Everyone is talking their language; everyone has to take acccount of their programs; everyone evaluates our work by what they say ...at least in the university. They assure us that we are in the world;[4]

Theology of higher education The second theology is a sophisticated one. It has an honest progenitor in the Reformed office of "teacher"; it has its

dynamic in the Reformed drive to make visible the Lordship of Christ in this world; it has a traditional place in American culture in the whole liberal arts tradition as the church has used this tradition here.

Furthermore, the Neo-orthodox revival and the new interest in Biblical Theology have fed into a theology of higher education. One can trace the movement in the pages of The Student World and The Christian Scholar.[5] The influence of Karl Barth, Emil Brunner, Rudolph Bultmann, the two Niebuhrs, Paul Tillich is clear. After a particularly discouraging period in which there were just no reputable theologians one could bring to a college campus with effect, suddenly a whole host appeared with an intelligent world view. The shallow levels of post-enlightenment thought about man were exposed; the depth of the Christian tradition could be seen in a new light. It was now possible to enter into conversations with university people with some confidence that one had a dimension to add to knowledge.

In some cases there was a hidden agenda...hidden from the Christian but quickly discerned by the academic mind. This was in the form of some unifying shape for all knowledge, even though the exact shape might not be revealed. In the Harvard Chapel controversy of the mid-'50's, the existence of this hidden shape was vigorously challenged by secular academics.[6] Their challenge dispelled the hope of any unifying shape in the university for the present. However, under cover of the present revolution in the university, the re-entry of the problem of value in the educational process, and the demand for some new "idea of the university", the university is exposed to those who have a clear picture of what the university should be. Theologians of higher education are in the saddle again.[7]

This theology has been responsible for rallying campus ministers into a professional organization, has pushed a ministry to the mind of man, has infiltrated the structures of the university with its personnel, and is a respectable model of those who claim the world for their Christ. That they have developed a philosophy of higher education which sets individual questions against the whole, is a challenge to Lutherans caught in a compartmentalized educational labyrinth.

Theology of inter-personal relations In our universities, the '50's was the decade of the blossoming of psychological studies. Knowing one's self-identity in relation to others became the goal of living for

many. The opening up of the personal dimensions of life by Martin Buber gave endless horizons for personal knowledge. If "all life is meeting", then every new personal relationship is a new frontier; nothing can ever be the same again. The inner depths of every man's life became bottomless wells from which to dredge up the past, and re-collect for the future. Pastoral psychology and counseling became respectable life vocations for many.

Today, at a time when this wave has spent itself in the university, the church itself is swamped by interpersonal-enthusiasts. Just when students expose therapy as a manipulative process to adjust deviants to the establishment, the establishment suddenly sees the possibilities in using sensitivity techniques to bring about community experiences of yore.[8]

In the campus ministry we meet colleagues so completely immersed in the inter-personal method that they always insist on making a method out of every conversation of substance. They refuse to believe that anyone can be earnest about just what he says; he must be playing a role. They insist upon all of us playing games in order to empathize with other people.

Goodness knows, the church which is ignorant of its authoritarian dynamics should be exposed to sensitivity training. The splendid work of men like Reuel Howe in opening up churchmen to what happens in groups is a permanent contribution to all of us. But when our colleagues make this method their be-all and end-all, it becomes a sectarian theology which must be challenged.

Theology of humanization How surprised Dietrich Bonhoeffer might be if he could see how his plea to the church to consider "man come of age" has brought forth a theology of humanization! When you think of it, human life always had to be the arena in which man found his relation to God; what other way is open? But then, there was that interim when the theology of Karl Barth banished purely human knowledge from theological reflection in his insistance upon the Word of God. Coming after this period, Bonhoeffer's insistance upon man's life at its best as the arena for theological reflection, provided a different direction. The half-hearted American Barthians who never really were soaked in the Word of God anyhow, found no difficulty in resurrecting their old liberal ways and dust off their Scleiermacher again.

Again, this theology has come along at just the right time. Never in history has so much been discovered about man's psycho-

social nature and his cultural shaping. These insights intertwine with newly discovered Biblical insights to break up the ground of established ideas and give new hope for the life of man. Campus ministers hail the World Council of Churches' decision to commence studies of "The New Humanum." At last the church will enter the milieu that we live in daily.

Pros and Cons Each of these theologies has emerged out of a genuine Christian tradition unconsciously familiar to certain denominations. Each has hold of truth in a relevant way. Each contribution can be a mighty one to a whole theology. On the other hand, in a day when a whole Christian witness is urgently needed, it is tragic to run blindly with one aspect of the truth. In a day when no one likes to speak about heresy, an idolatrous devotion to particular parts of the truth (which IS heresy) is allowed to run unchallenged. Cooperation in the campus ministry is usually sought under one or two umbrellas which often reject other positions.

In the midst of Protestant confusion, Lutherans have been flirting with Roman Catholic possibilities. Post-Vatican II willingness to open up Reformation controversies and Faith and Order concerns appeals to Lutherans who still find this atmoshere exhilerating, and whose Inter-Lutheran discussions run on these tracks. A common concern for the church-as-institution and its activities in Word and Sacraments and Pastoral Care provides recognition of kinship. In some Roman Catholic campus ministers, however, reaction to the conservative back-lash which now halts the reforms of Vatican II, has made them into radical reformers. They can run with any one of these Protestant theologies with complete freedom. Because their institutional connection is always there, adolescent freedom seems to be intensified in their action.

Rosemary Reuther has characterized the present Protestant/Catholic dilemma thus:

> "Thus both Catholic renewal and Protestant liberalism appear to be at an impasse. Catholic reformers have not run out of ideas, but they lack the structural power to put them into action. The Protestant ecumenical movement has produced a number of consultative and administrative bodies, but the result is little more than institutional furniture shuffling. Large numbers of erstwhile reformers are becoming bored and are moving off to engage in what seem to be more promising pursuits. The entire renewal movement, so

> filled with hope a few years ago, appears in danger of dying on the vine for lack of both the spark that can turn it into new wine and the confidence to create some new wineskins that will be appropriate for it." [9]

This hits home to Lutheran campus pastors. The ecumenical relations of our Lutheran churches seem always to be at a superficial structural level which IS furniture shuffling. For this reason the much heralded Lutheran principles of ecumenical action - the Evangelical and Representative Principles - seem quite external and superficial to the daily problem we encounter.[10] For we MUST work ecumenically in trust to do our daily work with any integrity.

> "Any Lutheran campus pastor who will not participate in such an ecumenical ministry should be recalled as unacceptable in the university and be replaced by one who has the vision of the one Christ, the one church, the one world, the one God and Father of us all. Any denomination which will not participate in an ecumenical ministry should have its diplomatic recognition withdrawn by the university at the request of the cooperating denominations."[11]

This is from a campus minister of the Lutheran Church-Missouri Synod! It heralds the end of a sectarian approach in the university. But then it demands a cooperative approach to a whole theology in our time. And Lutherans are placed in a strategical position to bring this about. Our insistance upon a ministry of Word and Sacraments is basically an institutional position; it throws us into cooperation with Roman Catholics. On the other hand, our recognition of the necessity for the contributions of each of the current Protestant theologies places us in a mediating position. If we really specialize in pastoral care, then a pastoral task is squarely before us to help fashion whole theology which will incorporate these evidences of the Spirit in our time.

Theology as Style The excursus on the theological challenge that Protestants throw at us, was to underline this second influence toward a new approach to our theological task. We now turn to the third: theology today is recognized much more in the process of theological thinking than in the systematic results.

The "knowledge explosion" is a reality today. In the university, one leans toward the morrow, not the past; to dig into

the past is to enter the closed end of a wide-open cone... it is just passé to most students. Certainly, the fitting together of a compact system of thought is a medieval exercise to them. A whole revolution in thought has taken place since the day when theology could serve as the queen of knowledge. Astronomical, geological, psychological, sociological, physical and biological discoveries of the past two centuries have set out an entirely new conception of reality-as-process. The scientist today is not known by the substance of his discoveries but by his personal identification with a method of thinking and acting, a style. It is therefore the method of science that is its foundation.

> "There would be listed, described, illustrated, compared such operations as inquiring, observing, describing, problem defining, discovering, forming hypotheses, working out presuppositions and implications, devising series of experiments, performing them, and verifying. The greatest stress would be placed on the importance of personal experience of the operations, of identifying them within one's experience, and of finding within that experience not only the operations, but also the dynamic and normative relations that bind them to one another. In this fasion...the subject as scientist would come to know himself as scientist. But the subject as scientist is the reality that is principle and foundation of science, of science as it has been, of science as it will be." [12]

Lonergan applies this to the theologian in his consideration of conversion (see Chapter Three). He argues that theology is found in the process by which the theologian reflects upon the content and meaning of conversion in the heart of the world. We have already highlighted the human scene which provides the agenda for the church; we shall expound this in the next chapter.

These three challenges to Lutherans:

a) A changed conception of what theology is: i.e. reflection upon the life of the community of believers;
b) The specific theological emphases of our Protestant friends;
c) The change of emphasis from results to process in theological thinking - to syle...

churn us up a good bit. Our habits are too firmly entrenched to swallow immediately any of these correctives, even though we are disturbed by their truth. We are not willing to give up some system within which the Christian can move with the confidence of faith - even in a changing world. We admit the need for entirely new ways of thought for the church-as-mission, but the church-as-institution has also to form its thought in a much more unified way. There must be a bubble of plausability for the believer in a strange land if he is to maintain the tension of his alien situation with integrity.

Traditional Theology From within the confines of the Christian community, campus pastors have found their thinking stimulated by reflection upon the three articles of the Creed.

The vigorous affirmation of the FIRST ARTICLE is THE essential doorway to working in the university. Inasmuch as the cultural content of the created world is the material with wnich the university works, this has to be so. How then does one affirm the goodness of the created world? What theological reflection can support this necessary first step?

The most obvious natural approach for Lutherans is by use of the Lutheran concept of the two realms, or dimensions - worked out to provide ordered categories within which one can say then how things ought to be. By defining various "orders of creation" one can then define what the church should be about, and what the university should be about. One can then play about with this dialectic and do all kinds of things. Recently The Lutheran Church in America did this with its Statement on the Church and the State...and this fulfills the function of opening up discussion.[13]

The approach is highly problematic, however, for 1) one can do almost anything he wants with it. After expounding the theory, one can then move furniture around according to taste, justifying Victorian wicker or modern Danish. 2) This approach leads to an institutional approach in a day when it is precisely institutions that are radically challenged. The problem of the individual in the institution is one of great depth. If THIS is the direction of movement with such a method, then perhaps we could come up with something. But when one begins to talk about church-as-institution or university-as-institution, the whole discussion is too pat.

On the other hand, 1)[14] there are studies of institutional life available for our positive use; 2) the self-understanding of

the university is the primary demand laid upon university administations by the student protest;[15] 3) in a new approach to the university where problems of value are admittedly part of the problem, representatives of the religious institutions are now relevant contributors to solutions.

Moreover, the forthright way in which representatives of the Reformed tradition have approached the area of higher education has challenged us all. They have made positive use of their orders of creation and approach the university with a program. It looks imperialistic to Lutherans who have used their own doctrine to protest themselves from the university. A great deal of space is opened up for Lutherans to make use of the logical tool of the orders of creation before the tool is exhausted. Two recent articles in Dialog by Robert Scharlemann and Langdon Gilkey open up new ground in this direction.[16]

A second approach under the First Article is found in the Biblical concepts of call and responsibility. The original state of Adam as Gardener was restored by the Second Adam when, as the first fruits of the new creation, he appeared as Gardener to Mary Magdalene. Meditation upon this responsibility of man to care for the created world leads to a changed attitude of human life today. Campus pastors have always found Joseph Sittler a refreshing leader in this direction, and when he is obscure to those in the church-as-institution he is immediately relevant to our experience.[17]

It is of course the SECOND ARTICLE that Lutherans love. Even when we talk about the created world as good, we know that knowledge of creation can only come out of redemption; and of course we applaud Biblical scholars who insist that the Exodus event was the pre-condition for affirmation of the belief in God the Creator. We center all on Jesus Christ. Suspicious of any affirmation of this world because of the Cross, allergic to the discerning of spirits in the presence of the demonic powers - we live under the cleansing water of the forgiveness of sins; we barely get dry before we take another shower; and the experience of redemption never gets hold of us on the streets. But Jesus Christ we meet, we reflect upon, we imagine, we know. He comes to us in the midst of a believing congregation under the form of Word/Sacrament. We know so little about the created world because only through Jesus Christ do things appear as they really are -- so we make no Christian pronouncements; we aspire to no Weltanschauungen. Nor are we too clear about the world of the Spirit; we aren't specialists in

announcing where God is at work in the world; we know the devil is usually right next to Him. We remember the Cross too well.

How really ecumenical Lutherans have ever been, and how much of their present ecumenical stance is due to the neo-orthodox movement of the past several decades, historians will tell us. The appearance of Karl Barth with his insistance upon the Christian fastening his gaze on Jesus Christ as he sees him in Scripture opened up for all the traditional stance of the Lutheran. Where our Protestant friends of Barthian persuasion exhibited this stance, we found immediate support; even where liberals rejected us, if their rejection showed familiarity with where we stood, we could respect it. But that period is almost over. And what appeared to be our strength is now considered to be our hang-up - as Protestants have moved into secular humanism.

Our hang-ups are several. First, we begin, continue, and end in the proclamation of the Word and the celebration of the sacraments...there is a built-in spring which seems to snap us back to these activities. Second, we make the Gospel into an inter-personal encounter...and usually to that alone; history then becomes an affair between persons. The setting for this inter-personal interchange - the created world - receives formal acceptance rather than enthusiastic affirmation. Third, our concept of ministry is almost wholly wrapped around the dispenser of the Gospel in the formal action which takes place in a gathered community of believers. We seem incapable of really imagining the ministry being performed constantly through all who belong to Jesus Christ. Fourth, the ecumenical dimension as an unconscious assumption of action is completely lacking. The Gospel seems to be a commodity which only we can vend.

We have noticed the chief opponent of Lutherans now to be the Eastern Orthodox theologians. They very properly expose us at three vulnerable points, ascribing all to the development of the Western tradition after St. Augustine:

--the translation of Christianity into a purely individual interchange between man and God which gives rise to intro-spection and distortions;

--the concurrent desertion of the essential corporate dimension of Christianity;

--the desertion of the created world where the Spirit Creator brings in the Kingdom.[18]

We have to admit the truth of these charges in every case.

There are strengths, however, in this emphasis on the Second Article. The Person of Jesus Christ IS central to everything. Christian theology must be described as reflection upon the life of Jesus Christ in the people of God. Second, a living relationship in Word and sacraments provides the only ever-changing dynamic for that life within us that we know. The Presence meets us again and again and changes us perceptibly to meet a world of change. This fact alone saves us from the tyranny of Christian principles or a Welanschauung. Third, the eschatological note becomes a daily experience. Knowing that our Lord comes to us, allows us to put up with our own creaturehood, and to understand the demonic powers which also arise to greet Him.

At our best, Lutherans can provide a certain looseness to living which can temper the aweful seriousness of Protestantism. The note of celebration, so earnestly sought today, is always present when the Gospel is discerned within the world.

It is a strange combination of Christians and the secular world that now challenges us by its emphasis on the THIRD ARTICLE. Orthodox Christians, Free Churchmen, Pentecostals, and the "secular theologians" find renewed meaning in the doctrine of the Holy Spirit. To "discern the spirits" today, one ranges over the whole of human life, reflecting upon all those places where something creative springs up. To divide between the spirit of man and the Spirit of God is difficult; to see the demonic casing of utopian movements is almost impossible.

In the Free Churches one can find those who run after every new development of secular man with baptismal water; but one can also find intense attempts to discern the spirits, "whether they be of man or of God."[19] Likewise, a favorite sport has developed of twisting artists, writers, poets to do "Christian" things and to discover all sorts of hidden agendas in their works; while there are signs now of deep rumblings in the foundations of human life which can only be attributed to the Spirit of God.

The campus ministry is visibly the place where new life is heralded. The visual arts, ways of living and dressing, styles of movement are quite removed from the church-as-institution; indeed, somewhat shocking to its members. To affirm the new is already to enter a psychological experience of refreshment. In the university, one can have a field-day greeting the new. To assume that wherever there is change, there one finds God, is to live forever on the top of the current wave; and campus ministry has to plead guilty in many places. On the other

hand, where the new is met by those who celebrate their faith in its authenticity, and who try to encompass the new within their total style of living, laboratories of the Holy Spirt develop for the use of the whole church.

Theology of the Church It is surprising that, with the rediscovery of the work of the Spirit in our day, the major movements seek for evidence of that Spirit in the world of culture and not the church. We may be happy that we have located the problem of our day in a lack of thought about inspiration. But for a brief period when we studied the life and mission of the church we used to demonstrate the presence of the Spirit in a renewed church. One wonders now if that enthusiasm was only the discovery of community - such as can now be experienced through inter-personal techniques.

Whoever steps back from Lutherans in Campus Ministry to see the shape of the whole will discern a theology of the church as its shape. From insisting that theology is reflection upon the living faith of the believing community to the critical importance placed upon the actions of this community around the Risen Lord in worship, the argument holds the church as the fundamental datum. The psychological observer might describe this community as one caught up in its corporate imagination; the believer, certainly aware of the imaginative strain, witnesses to how this centered intention changes his life, and fashions a group of persons who are propelled into responsible involvement in this world. The changing occasions of the Lord's presence embarrass the believing community in their various confusions, bringing kaleidoscopic patterns to changing theological emphases. Now we find this emphasis which leads us on; now that

We have tried to elucidate this theology of the church in Appendix I and in The Christian in Modern Style. It has its dangerous side. If this community is isolated from its worldly milieu the celebration of the church's own life has its own poisons: isolation, disdain for others, archeological language, ecclesiastical cant. Where the church-in-mission celebrates the presence of its Lord right in an alien mess, believers cannot help but be involved in the fabric of daily life.

Those who place their faith in a theology of the church are stretched mercilessly between providing for the things that make the community possible (administration) and making certain that the community is interconnected with channels of social power (governance). Or, we may put it another way. We are always stretched between an absolute demand for authenticity,

and the crying desire for relevance. Much of the daily routine of the leaders of the community is spent in administration, and the "dirty work" of the profession.[20] A theology of the church should not blink at this. We need to develop an earthy, sociological explanation of these professional tasks in order to provide that transforming community. Even The Danforth Study aims in this direction. Certainly churchmen of Lutheran, Episcopalian, Roman Catholic and Orthodox backgrounds could follow out the implications from this Study for a churchly theology of campus ministry.

Chapter Six
Toward a Christian Style of Human Life

In this post-Bonhoeffer era it is a commonplace to say that the world provides the agenda for the Christian Church; that it is in human life alone that one must find meaning; that "humanization" is the goal of Christian effort. Commonplaces are those accepted positions which bring forth an "of course" from others. Noone need to say more; no critical questions are asked. That's that!

Of course the constant question pops up every time: what is Christian in the world's agenda; how does the Christian contribute to life's meaning; what is distinctive in the Christian view of man? The principle of differentiation which Roger Johnson finds so important to the Christian in the world is precisely the problem.[1] How does one find, nourish, and contribute his flavor if he is supposed to be salt?[2] If, as many have found, this world is not a supporting environment for the life of man-with-God, how is this particular flavor preserved? What does one do with salt in rainy weather?

There are surely some guide-lines available for us. Bernard Lonergan, as we have seen, suggests that a certain style of thinking/acting characterizes the theologian, and that at the heart of this style is conversion. In The Christian in Modern Style I have tried to show the differentiation of the Christian through certain inherited postures, stances which sensitize him to certain realities such as vocation, responsibility, community. The material which reaches him in these postures surrounds the Person of Jesus Christ; the channels are the family actions within the corporate postures; the church-as-institution, that constituted family which maintains and passes on these postures, this material, and these actions. In that effort, I tried to deal with the inner disciplines which produce the differentiation of the Christian. We can list a number of characteristics which make up this essential differentiation:

-- vocation - the sense of having been called and therefore having a purpose, a mission;
-- responsibility - the sense that life is response to one who has promised;
-- community - the sense that man is human in community;
-- the goodness of all - the sense that - in the final analysis - all becomes redeemed;
-- all of these affirmations come to us in the flesh in Jesus Christ.

It is extremely difficult for one to escape one of these affir-

mations and keep the Christian flavor. All are conscious realities which differentiate the Christian from his human brothers; each of them, however, can lead toward deepening our concept of what it means to be human.

In The Christian in Modern Style, I outlined five guidelines toward a human style of life in our later Twentieth Century world:

1) In "one world" a human style must be completely open to all that man experiences.
2) In a world where technology actually shapes nature, a human style must center in all that man can do.
3) In a world where power shapes the future, this style of life must be concerned with, and operative in, the structures of power.
4) In a world always ambiguous, betwixt fulfillment and destruction, a style of life must be measured by the degree in which it cares.
5) In a computerized world, a human style of life must be directed toward the creative and imaginative phases of human life.[4]

In listing these guidelines, I was attempting to set out a path for the older generation. They are self-evident to the student generation. The problem is to open up the style of Christian life within each area. What gives shape and content to the Christian life, as distinct from anyone else?

1) In "one world", a human style must be completely open to all that man experiences.

For several decades we have been pushed into "One World." The inter-connections of our scientific-technological world have fastened all men into one unit. Rapid changes turn traditional hierarchies of experience upside down; the young now train the old. Change replaces history.[5]

Everything that has been experienced anywhere is now common property. It is all generalized and packaged for world consumption. Ideals are all generalized; hopes are encased in models; the products of men are standardized and marketed the world over.

During the first decades of our recognition of "One World", this new fact became the platform for liberal preachers. It was assumed that the simple recognition of the oneness of all mankind

would bring in the rule of brotherhood. Instead, the opposite has happened. When individuals from different backgrounds were brought together, their differences not their similarities were accentuated. The World Student Christian Federation Assembly at Strasbourg in 1960 met to consider the concept of "globalism." All of the structures were ready to fashion a world-wide movement toward common world goals. Instead, the students turned to provincial emphases. They claimed that it was impossible to generalize about the Christian faith. Instead, no Christian can talk about his faith until he has found it among the people next to him.

Today, almost a decade afterwards, the Black Movement confirms this direction of movement. In the university, they have found that the "one world" is a white world imposed upon them. Until they have a chance to articulate their own world, there can be no equal conversations.[6]

The urgent demand for openness comes at a time when the very machines which have brought the oneness have also constricted a man's individuality. The whole generalized concept of man threatens to extinguish truly human existence. The system which promises every sort of utopia has no real place for the life of the individual. We have recreated the old problem of a poor mortal man standing in the shadow of his huge idol in abject terror.

The reality factor which is ignored is man as a creature, man as a mortal being, man as a person who lives at one time and one place. He is a creature who simply inhales and exhales his environment. The Greeks had a word for "wall" which suggested that a confining structure was necessary for any creative endeavor.[7] The whole enterprise of science is founded upon isolated, walled-in experimentation. The development of human beings as persons is now shown to be possible only because of intense relationships within a loving medium. Biblical imaginings conceived of man as living his life within a fragile space always endangered by chaos. All of these realities point to the necessity of a separated space for human growth - even in the midst of openness.

Aspects of a man's style of life also depend upon separated space. Only in the culture-shock of today has our middle-class society rediscovered the element of play in the formation of culture. And to play, one has to define a space where a certain game will be played with certain rules, for a certain period of time; there a man can fill a consciously adopted role for a

period, where a walled-in space allows concentration upon the game. Such playfulness then gives freedom for movement in the open situation thereafter. Our culture is that surrounding web which encloses the playful space in which we live; our myths are the stories which give the web its shape and defend us from meaninglessness.[8]

The space where the Christian plays is defined by the great realities of call, promise, community. Into these comes the dynamic power of Jesus Christ - as model and end. Therefore, for the Christian, there is a dialectic in this wide-open world. On the one hand, he must be open to all the world; on the other, within this openness, he listens for the call, he responds "responsibly" to it, he gives himself for human community. These are limiting choices that must be made. Only because he believes that the life of Jesus Christ leads him to authentic humanity, and greater breadth and depth, will he make these choices.

In the church-as-institution it is the call to openness that must be sounded again and again. No quick search for differentiation is called for by those who haven't even experienced the world of human life. However, for the church-in-mission, the problem of differentiation becomes urgent. The world is right here. Thus, though campus ministry demands an openness to all that the university can provide, this is no excuse for deserting the reality factor of our own mortality and creaturehood. Often campus ministers, excited about the demand for openness, will decry the need for a space for worship as otherwordly, and will boast of their ministry in the face of the open winds of change. They see the need for isolation and seclusion "as an anxiety to protect the consecrated from noxious influences...besides being themselves a danger to his surroundings." [9] But this is a gross misunderstanding of the place of play and ritual in ordinary life. It shows that the campus minister doesn't know the rules of the game, or the way a person can play, or the part that such play forms in serious living. To find our mortality, our creaturehood with the native soil clinging to it - within a completely open world demands all the imagination that man has. A separate space for certain activities which bring meaning to an individual and a committed group is a necessary part of this process. Against the prevailing clamor that the church rid itself of its "real estate", I would call for imaginative reevaluations of present holdings, but great care in providing reminders of the call, the promise, the responsible community, and their service to common humanity. The church must stand by the individual in his own time and place - especially in an open world! We

affirm this activity as pastoral work and defend its relevance to wholeness in an open world.[10]

The sensitive guidance of a human person opening up to a world of endless possibilities is the pastoral task in the university. To describe this task purely in negative terms as a protection for the individual, or as defense against the world is to misunderstand the setting and the task. It is primarily the task of campus pastor to guide students in the world of ideas, and to provide the by-paths between disciplines which might bring excitements to faculty. The Christian in Modern Style is really an example of this type of guidance that we must give.

2) In a world where technology actually shapes the future, a human style must center in what man can do.

Experience in campus ministry at a great technical or scientific institution reveals how far churchmen are from coming to terms with technology and science. Whenever great theologians are brought to speak, they attack the technological mind either subtley or openly. The campus ministers themselves are drawn from humanities majors; rarely do they join the happy world of technology where playfulness and unending optimism about what man can do set the tone of life; instead they major in those missing dimensions of life - generally drama and literature, and social action - in order to provide a platform for their Christian witness. The result is often the polarization of life between the sciences and the humanities, and a failure to witness at exactly where these people are in their own element. If there are ambiguities in the development of technology, then this consciousness must be introduced where the techniques are developed.

The ambiguities are visible today. Inevitably, it seems technological change results in dehumanization. The tremendous investment of the "military-industrial complex" in technology and science has fouled the spring of enthusiasm, and poisoned the waters of "pure science". Radical questions are raised for the whole effort. The spotlight of interest has shifted to areas of Social Relations - those studies which provide know-how in shaping what man can do. Eschtological drams of what man might be, of what the university might become, bring an almost apocalyptical secular passion into the student revolt.

The manipulative possibilities implied in technological know-how are almost beyond belief. Even the very methods by which information is spread can be manipulated and the very normative

factors and processes which serve as checks and balances can be guided. This makes it crucial to have the right people in places of power...yet who trains the right people?[11]

It is not surprising that churchmen are bewildered. We have not been especially prominent in either the area of technology or of social relations. We are caught by the logistics of solving world problems of hunger and overpopulation, of economic injustice and polution, on the one hand; we are embarrassed by charges of racism and white imperialism on the other. Our good intentions are never supplied with adequate tools; we have no maps for the land of corporate guilt. BOTH challenges were thrown at the World Council of Churches at Uppsala. Only those laymen who had done their homework thoroughly could participate in conversations.

In our world dominated by technical know-how, the absence of men of faith from these new frontiers is suicide. One of the campus ministry's most challenging tasks is to be present, to listen, and to initiate conversations wherever man is in his strength. At some of our campus ministry locations the place of such conversations is called, appropriately, Interface. Here the ambiguities attendant upon what man should do or should not do with his knowledge are faced; here encouragement is given to projects which could help individual human beings; here the personal element of human life is stressed.[12]

Exactly which areas in the university will represent the frontier of a new break-through cannot be predicted. We have seen a succession of areas rise to prominence in a sort of brash pride, be challenged, and then give way to Interface movements which have tempered and matured its proponents. First it was mathematics, then physics, biology, psychology, the social studies. Within each of these subjects there is a whole spectrum of possibility. On the one side, one can emphasize empirical results attained by the most specialized disciplines; on the other, the broad relationships with other disciplines. We would naturally push the latter, but often this encourages generalizations which are not based upon data that will hold up. Campus ministry must recognize the essential nature of empirical data just as seriously as it recognizes the authentic humanity in the life of the individual.[13]

The extention of "what man can do" has now encompassed all men in a technological system. Pious reliance in a God of nature gives way now to intense concern for that web-work of man's life through which our own life is mediated. The channels of

the power of God are clearly intertwined with what man can do; the demonic forces are now identifiable with the ways in which we handle what we do.

3) In a world where power shapes the future, this style of life must be concerned with, and operative in, the structures of power.

The dynamic character of social structures is now apparent to the younger generation. In their search for their individual identity, their psycho-social know-how brings them to self-consciousness-in-society. In other words, the way they have been shaped by family and community is open to their view as they come to maturity. They recognize this institutional shaping as a violence-in-action, not evident to the static, older generation of "law and order" devotees.

This discernment of power dynamics in the status quo was brought to our attention by Asian students in the '40's. During the World War, French Christian students were drawn into the underground movement, and had to fashion an entirely new ethic in which they also discerned the violent forms of ordinary life. Political action in situations where injustice, inequlaity, or inhumanity hold sway became the normal pathway for Christian ethics. During the '60's, our own students have learned the same lesson through Freedom Rides, Voter Registration, Political Activity, the "War Against Poverty" and now, the Student Protest Movement. They have also experienced a sense of excitement and meaning in the movement as their efforts have gained temporary success.

Moreover, this action has also exposed the "liberals" - those who theorize correctly but never act - often students' parents. With the know-how ready-to-hand a man is judged now by his actions.

For Lutherans, this is strange language. We have separate categories for political action...and therefore have also spaces where life is removed from political action. Even seeing the church use its power politically is an affront to most of us. The realm of politics we consider to have its own ways; its compromises; its maneuvering for what may be possible, in which one never expects perfection. The demand of students for truth in politics; for ideal and actuality to be of one piece is, for us a utopian expectation.[14]

Yet this is the place where we live now. And some of our campus

ministry colleagues find this moral injection in politics to fulfill their dreams. Action takes the place of worship as the key activity for the religious.

It is quite clear to Lutheran campus ministers that they are working in areas where they get no help from Lutheran theologians. The dominance of corporate entities in the hierarchy of power is something that the Confessions of the Lutheran Church did not know. Reinhold Niebuhr's Moral Man and Immoral Society, and Richard Neibuhr's Christ and Culture form the divide between us. We are not involved in the present conversations because we have not read the literature on social ethics.[15]

Yet Lutheran campus ministers are involved deeply in action groups. The Resistance Movement against the Viet Nam War, against the Draft, against the "military-industrial complex" parallels the path of anguish of many a Lutheran pastor. Many of our campus ministers must involve themselves in this work. The movement for the reform of the university is crucial to those who find problems of value in the search for reality. Internationalizing the university - the task of setting a world background for all instruction - is becoming a primary issue on campus to rescue us from a white, American, Western education.[16] In some of our universities, the Protestant denominations have united to concentrate their ministries upon influencing power structures. Overwhelmed by the problem of reaching to individuals, they have concentrated upon effecting the flavor of education at the dispensing point.

Action is "the thing!" How shall we respond? Inasmuch as others will respond anyhow, how do we relate to them? Where Lutheran campus ministers have joined in such action, they have discovered the following:

a) We cannot choose our companions. We are hurled into the movement with Christians and with secular man... our witness is confused;
b) One cannot predict what turn the protest will take;
c) Once one has entered the group, most of his time and energy will be swallowed up by this one priority;
d) Evaluation will be impossible for when one is dealing with power he is working at one time/place, and the power moves on;
e) The Christian in such movements will have no ethical guide; he must be sure that he is simply helping those who need his help.

Perhaps no problem is more vexing to campus ministry as action in the structures of power. Presently the prevailing philosophy is that of radical change. Our colleagues find it traditionally appealing and they run with it. However, a residual tie with the institution makes Lutherans poor protesters. Inasmuch as the defense of the institutions of life is quite impossible on the basis of their rigid projection of traditiona structures far beyond their usefulness, we are caught. We haven't dared to approach the problem of power from an institutional stance...possibly because we know so little about institutions. The invitation, however, is extended to us by sociologists today.[17] It is possible that a positive approach to our institutional life is available now, even while we keep up our contacts with our revolutionary friends. It is because of this positive approach to institutions as dynamic structures of power for good, that we would insist that our campus ministry be positive to the potential in the institution. We would insist that a proven joy in the church should be a primary requisite for a campus minister.

4) In a world always ambiguous, betwixt fulfillment and destruction, A STYLE OF LIFE MUST BE MEASURED BY THE DEGREE IN WHIC IT CARES.

The ambiguity of man's life is not removed from the concern of our leading thinkers. The moral cries of youth in revolt sound the same note. The urgent corrective to our technological development is the movement of human beings toward each other.

Once one has said this, though, we must ask, "How is caring nourished?" "How does one raise human beings who care?" "To what must one be exposed, and how?" To answer the question one is thrown into a situation where nourishment and growth takes place.

The caring quality is by-product of the life we have together in Jesus Christ who gave himself for us. The rhythm of being called into that life and sent out to serve mankind is the basic rhythm of the Christian life.

That, however, is rhetoric. Actually, students come to the university without having experienced a caring community. Though we attempt to provide such a community, many students looking for experience in opening up to one another, find genuine community within the action groups where all are lost in the cause. The experience of a caring community is hard to come by in a time of small families, of class structured

churches, and of impersonal universities. It is no wonder that sensitivity experiments must be used to induce the experience.

Not enough emphasis has been placed upon the part the community plays in forming this caring quality of life. In the Orientation Paper for the Oberlin Conference on Faith and Order (1957), the importance of a Christian community in the college was highlighted:[18]

"1) The fellowship which is the Church within the campus. At its best the Church must always stand for a different kind of community. Finding their common life in a living relationship with God through Jesus Christ in the Holy Spirit, its members must be faithful to this relationship which brings fullness to life. This relationship is found with men and women of all ages and times, of all races and places, old and young, rich and poor. All find this fullness in worship, the leveling experience of the Lord's Table, and in the fellowship of the Lord's Table, and in the fellowship of the faithful. It is a fellowship of those who are part of the Body of Christ.

"To the young student such a fellowship may be meaningless; but to many on the campus it is a great fact which united the Christian to countless peoples in an intimate experience with the living Lord, ever experienced, ever repeated, from which his own life is fed. There must be some structure on every campus within which the student, in his search for knowledge, can grow up into the fullness of Christ.

"The unique characteristic of this fellowship is its redemptive quality. In Max Warren's words, it is the 'fellowship of the forgiven, learning how to forgive. This fellowship, in inter-personal life of the deepest kind, witnesses to a more profound reality than the student's usual "concern for being unconcerned."... In the highly competitive struggle for grades and the artificial social standards of college life, the presence of such a redemptive fellowship gives new depth and meaning to life.

"The primary task of the fellowship is simply to realize its nature. Sociological barnacles often so disfigure its structure that the reality of the fellowship is found only with difficulty. On the campus, the Church's

greatest advance will come when young minds are able to comprehend its reality with fresh spirit and creative imagination - in whatever form this reality comes."

How little we guessed then that the reality would come in the form of "the revolution."

The absence of such a community where caring is nourished demands a host of substitute structures for inter-personal growth. "T-groups", inter-personal experiments, faith-and-life communities, group dynamics become auxiliary aids toward sensitizing in depth. Often campus ministers specialize in such remedial activities. If the results are in forming caring persons, this also is valuable.

Today students demand caring as part of their rhetoric. Ignoring the human values in education is the charge thrown against the university. Yet even student caring is often in terms of generalities rather than individuals, and they are often caught tangled in their rhetoric.

Campus ministry must affirm the rhetoric, but insist upon authentic caring in action. As representatives of a caring community, they are best able to mix persons who care. Campus ministers in urban areas are now essential personnel for universities that are extending their social concerns; they become middlemen for conversations, for projects which use faculty and students in service of the poor; they help the university move into problems of urbanization with an expertise which cares. This enlarges the campus minister's work immeasurably, while offering a bridge to the churches and the community. Again, campus ministers, because of their concern with caring people, are being drawn into university administrations to use their know-how in vexing human problems. If the quality of caring is in such high demand, campus ministry should revise its standards of evaluation in accordance with this demand.

5) In a computerized world, a human style of life must be directed toward the creative and imaginative phases of human life.

The great gulf between thinking and feeling; between analytical processes and intuitive reachings; between things and persons has long been evident in life. The necessary discipline of objectivity had to disassociate itself from the living human being in order to develop the massive network of scientific thought and discovery. In concentration upon thought processes friendly to this movement, man allowed his intuitive powers to remain in darkness.

Michael Polanyi has described the resulting state of modern man.[19] Having used his logical powers in criticism of himself, he is surprised by the thoughtless revolution of his feelings, and their expression in wild acts which are completely lacking in thought. The two sides of man belong together. Bruno Bettelheim in The Informed Heart pleads with modern man to bring mind and heart together into one unified way of life.[20] Elizabeth Sewell urges a triumverate of biology, poetry and women to bring analytical and intuitive processes of thought together into a synthesis of truth.[21] Jerome Bruner turns attention to psychological investigation of intuitive processes, and suggests the way in which they actually enrich anlaytical thought by providing the shapes of discovery.[22] The book, New Think, suggests two types of thought, vertical (analytical) and lateral (intuitive) and argues that only the latter can lead to innovation and creativity.[23] The Dutch historian, Huizinga, emphasizes the part that play brings into the shaping of culture.[24] Josef Pieper gathers evidence of the effect of celebration upon life style.[25]

We could predict, then, that our youth culture would also dive into every new experience offered to modern man. Reacting vigorously against pressures toward excellence and expertise so endemic to scientific/technological progress, youth has entered an endless series of celebrations, festal moments - using consciousness-expanding drugs, sexual experimentation, electronic music, Eastern religions, colored lights - all at the same time. A whole generation now develops the disciplines of "effective surprise", and is satisfied with a seemingly unconnected series of episodes - in vigorous revolt against the computerized world.

That campus ministry should be the market place for these avant garde productions is natural enough. The break-through was long heralded by novelists, artists, musicians, sculptors, and architects. It was not hard to see what they were saying. Their prophetic cry against a dehumanized existence was not hard to identify ourselves with. The great danger was that campus ministry would make their cause our only message. As Rosemary Reuther expresses it:

> "Often the Gospel has seemed to seek a new lease on life by riding on the coattails of other movements rather than by offering itself as a source of new vision."[26]

Commenting on the rush of the avant garde Christians to the "new art","E. William Muehl says:

> "The most significant and damning kind of atheism does not consist in negative sentences concerning the word "God." It consists, rather, of the allegation that reality is wholly defined by my vision and subject to total manipulation at my convenience. And it is this kind of atheism in the shadow of which human creativity always stands."[27]

In other words, to simply throw all the Christian cards on the side of the artist against the technologist may make sense if one is trying desperately to find space for creative effort. But now that the demonic side of technology has been exposed by the younger generation, there is also a demonic side of the humanities which needs exposure. The Black Protest may open this up for us and reveal a rotten face even here; and they may also find the possibilities of technological development much more encouraging than do our sons and daughters.

Maybe, in this day which emphasizes the intuitive side of man as his only authentic face, it is to become the task of the campus ministry to reestablish or reconstruct the analytical processes on a more humble level. To rescue a generation caught in its own feelings, we may have to help the university conserve what used to be called "the intellectual virtues."

> "The intellectual virtues are no mere empty name; candor, moral courage, intellectual honesty, scrupulous accuracy, chivalrous fairness, endless docility to facts, disinterested collaboration, inconquerable hopefulness, perseverance, manly renunciation of popularity and easy honors, love of bracing labor and strengthening solitude; these and many other cognate qualities bear upon them the imprint of God and his Christ. Yet they all...find but a scanty field for development outside of the intellectual life." [28]

This cry comes from a time when churchmen needed to hear these words; when piety had to be separated from the intellectual life. Today, the objective pretensions of the intellectual life are exposed as largely fraudulent. Polanyi's Personal Knowledge,[29] Watson's The Double Helix[30] and student exposures of professors as "kept agents" have made their point. If, however, the personal dimension of intellectual effort is granted, then the disciplines of scholarship have to be reestablished. Campus ministry is involved in this process.

THE PROGRAM FOR CAMPUS MINISTRY

As human beings reached by Jesus Christ, Christians in the

university have their tasks cut out for them. In the intense development of a new human style for our day, the Christian ministry will:

1) In a wide open world, recognize the primary need to develop open individuals in their particular time and place in life;
2) Because of what man can do, be present in strength at the frontiers of man's knowledge and techology, calling for wholeness and purpose;
3) At places where decisions are made and power is used, be present and active;
4) Provide the products of a caring community within the university;
5) Extending the creative powers of man, unite man's powers into one purposeful whole.

Such a summary can only erect guide-posts within which a program can be constructed. A comparison of this program with that suggested by The Art of Being a Minority (see Chapter 3) will show a similarity. In our present effort we have simply followed the rationale for a "Fellow-Citizen."

Chapter Seven
Campus Ministry, Revolution and the Establishment

"The characteristic feature of the social revolutions of our time is that they find expression in demands for radical changes in the existing relations and structures of political power. In all parts of the world 'large masses of people and many social groups which have hitherto remained submerged or suppressed have become aware of their alienation from society and culture.' One could almost say that the main dynamic of all the revolutions in the contemporary world is their demand for real participation in the total life of society where power is exercised and responsibility is expressed in the process of decision-making. And this demand for social justice inevitably challenges existing power-structures which exclude them or express love for them in the form of paternalism. Indeed it is not just bread alone but human dignity that people are seeking...

"The revolutionary ferment has found expression in the recent past in the movements of the non-western peoples for political independence from the West, in the struggles of the non-white peoples for racial equality and revolt of the poor against the combination of economic and political structures which keep them suppressed and poor in a world of political plenty. It has also found expression in the revolt of the outcastes, the landless and other oppressed groups in traditional societies and their demand for transformation of traditional power-structures on the basis of greater intergroup justice and fundamental human rights. Even in affluent societies it has expressed itself in movements of civil rights, black power and urban renewal. Students and other youth groups in all societies, including the affluent have acquired a new consciousness which protests against every establishment in name, both of their own fuller participation in decision-making and of their sense of world society. And in technical societies both capitalist and socialist, the problem of creating a participant society which can overcome bureaucracy, authoritarian institutions and pretentions experts are raised afresh. The question is: What does it all mean for the life and work of the Church?"[1]

Here is an excellent summary of the revolutionary background of our day by the Chairman of the Central Committee of the World Council of Churches, Dr. M. M. Thomas - at Uppsala. That they are the result of long reflections and involvement in the revolution can be seen in articles by the same person through the year (The Student World).[2] The first face-to-face world

exposure of the churches to this revolutionary ferment was in the Geneva Conference on The Church and the Economic Order, 1966. The agenda prepared by that Conference hit the Assembly at Uppsala full force. Dr. Visser 't Hooft expressed the urgent challenge laid on the Christian conscience with these notable words:

> "It must become clear that church members who deny in fact their responsibility for the needy in any part of the world are just as much guilty of heresy as those who deny this or that article of faith...."[3]

That he had lived for several decades in this new revolutionary situation can also be tested by his words in the late '40's where he declared that the days of the Western domination of the world were ended,[4] and everyone recognized it except for those on the North American continent.

So obvious has the development of peoples in Asia and Africa been, and so certain to inject revolutionary notes into Western dominance, that it is difficult now to see where we on this continent have been for several decades. Perhaps the Cold War and the rigid defense of our freedoms against the Communistic threat have isolated us from what has been happening the world over. Campus ministers are more exposed through numbers of international students, student exchange programs, and the Black Revolution.

None can travel abroad without seeing his country as others see it, or feeling the violence of the world youth movement. The first shock at a world conference came to the World Student Christian Federation at Strasbourg in 1960. Thereafter, a head of steam seemed to build up in the WSCF and the Youth Department of the World Council of Churches. It all blew its lid at Uppsala where the presence of angry youth influenced the whole Assembly. The youth paper, HOT NEWS, presented Little Brother watching the Assembly, and Little Brother's gaze was felt by all.

REVOLUTION ON THE CAMPUS

The natural American question follows: "Is it Communist inspired?" Of course, communits are in it too...everyone is. And perhaps we would have to admit that Karl Marx had his influence on all of us. His exposure of the economic basis underneath much of our thought opened the way for a distrust of rhetoric and a demand for action. He exposed the ways in which our rhetoric is usually a rationalization of a very crass, hidden reality.

Nothing so proves his point as the present gap between rhetoric and deed, in university and church. He may well have sounded the death knell to the way of thinking which starts with ideas and theories, and then moves to actions.[5] It is no wonder that some should use bits and pieces from every revolutionary they can find. But the Communists, if one can find them, are caught in the same dilemma. Their rhetoric has also been exposed. They are in the same crisis as we are.

The exposure of the gulf between rhetoric and deed forms the new rhetoric of the revolutionary on campus. Lest he be caught in his new rhetoric, he has to act immediately; and the rhetoric is not shaped for his action. In recent student strikes, university administrators have been confronted with demands which cover the Viet Nam War, the urban situation, the reform of the business world, the break up of the military-industrial complex, and the draft. In almost apocalyptical frenzy, eschtological demands are thrown at them by students who work around the clock, and who develop the "fury of self-righteousness"...[6] a self-righteousness which just doesn't match up with their daily life. They absorb a passion "for the workers" without every knowing a live worker in their neighborhood; noone rejects their rhetoric faster than the worker himself. For the rhetoric comes from the French Student Revolt, and he knows this is not France.[7] As Luther knew well, wherever there is opportunity for social movement, the demonic powers are gathered to exploit it. Prophet's voice must be tied to pastor's heart!

That there is a genuine character to our own Student Revolt is evident, even when it borrows its rhetoric from others. A long period of defensiveness against change has produced institutions which seem impervious to change and which hide behind a Maginot Line of law and order. The vast extension of knowledge to huge numbers of new persons is itself, without any other reason, enough to bring confrontations.[8] Youth have an uncanny ability to relate immediately to the underdogs, being somewhat in that position themselves, and to carry their load in their own protest. Once the protest has created an incident, the romantic atmosphere of a common cause fills each person with an unexplainable sense of accomplishment and mission. In a search for emotional experiences alone, this one would be sufficient to lead to a request for tents.[9]

THE INSTITUTION BELEAGURED

The vulnerability of our institutions to such attacks is demon-

strated by the embarrassments of the various churches in the face of James Forman. Immediate admission of guilt comes easy for Protestants. But where do we go from here? We know little about corporate guilt, or for that matter, about our own "racism." The massive transfer of power from those who have to those who have not is required, but how shall it be done?[10]

It is also clear that in the face of revolutionary confrontations, the institutions themselves are threatened. Students are able to attack where it hurts; they well-know techniques of Social Psychology. To "radicalize" or "politicize" is an initiative discipline for membership in some action groups. Thus, when the moment of action comes, the administrators are no match for the "politicized" students; indeed, they live and act in a previous age.

Every institution realizes insufficiencies in structure, especially in the face of extremely intelligent confrontation:

> 'What has revealed the insufficiencies of this structure has been the arrival of a remarkable student generation many of whose members share with their peers elsewhere an enormous dissatisfaction with the world in which they now find themselves. These dissatisfactions express themselves quite differently among different students and by no means affect the entire student community. The expressions of discontent run the gamut from a cultural 'hippie' rebellion to extreme political radicalism. Politically concerned students brought up to trust their leaders and to expect good-will and progress from them, have in recent years undergone an experience which has been tantamount to the discovery of sin, the end of trust, and an overflow of guilt for having been acquiescent or 'accomplices' for so long. As trust has waned, many students have been impelled to look to the university to provide that which church and state could no longer seem to provide. The continuing agony of Vietnam, coinciding with the upsetting political events of 1968, have turned their attention onto the university which is their temporary home."[11]

If academic persons can again use the words sin, lack of trust, guilt...then we must excuse campus ministers from hovering around campus crises like flies over honey. The whole dimension of life within which their specialty makes sense has

suddenly appeared.

On the other hand, it is sobering to realize that the attacks are centered on the most liberal and open institutions in life. If the besieged institutions were the most conservative and unchanging, the atack would be well aimed. Instead, students grasp at that institution closest to them, most open to their cries, to use it as a club to reform the whole system.

Though the church-as-institution is not considered worthy of attack, its institutional status is likewise threatened. The pristine hopes of aggiornamento in the Roman Catholic Church have been replaced by reactionary timidity in high places; homeless reformers wander about without an institutional base. The movement toward church renewal in Protestantism has petered out in boredom, and many feel the church-as-institution "has had it." Many believe that the Gospel cannot move in freedom "without breaking through Christianity's inherited cultural and institutional framework and through an incarnation in human experience so new, so radically different and so enlarged that perhaps even the word "Christianity" can no longer serve to define it."[12]

The place where this incarnation must take place, however, seem to be clear. It is exactly the place where an individual recognizes his social being and acts positively in accordance with this discovery; it is where individuals enter institutions; it is where the "solitary is placed in a family." Whereas in the past, our talk of the Incarnation has been in terms of an individual life, it is time we thought of the Incarnation in its social aspects. The living Christ as church enters the earthly life of institutions as example and servant.

There is an aspect of the Lutheran's identification with the church-as-institution which is deplorable. It may come out of his state church background but it is a firm stand for the status quo. Most of us are sensitive on that point. But this sensitivity often throws us into the revolutionary camp. And there is a second aspect of Lutheran affinity for the church-as-institution which grows directly out of the heart of the Gospel. The assurance of the forgiveness of sins, in the famous words, FOR YOU, is the fiery center for beginning of corporate life, of life-in-institution.[13]

The critical failure at the heart of the breakdown of morale in our time is in the relationship of the individual to society. It is at exactly that point where a person recognizes and acts

upon his social nature. The whole system of life we have built for ourselves is hostile to the yearnings of the individual; all of us are caught in this, and it is easy to vent our anger at the system. The problem before us is two-fold: to give the individual a psycho-social orientation which will allow him to participate in the system and to open up the system for such participation.

In a remarkable series of Godkin lectures last spring, John W. Gardner, former head of the Department of Health, Education and Welfare centered on this problem.[14] It was the first time that some of us had heard a first rate positive approach to the problem of the individual in modern society with practical suggestions. He believes that the system can be opened up, that enough individuals can respond by participation, and that healing takes place in this dual process. The experience of campus ministers and urban pastors in recent years has ratified this conclusion. We have found the university and the city opening up in unusual ways to citizen participation, and we have seen the process of individual fulfillment take hold of some pretty humble people. While the Students for Democratic Society have been yelling through bull-horns about their concern for the "workers", and of the failure of all poverty programs, we have been part of the painful process whereby the poor speak for themselves. When the choice comes between revolution and life's institutions, our bets are on the latter IF there is a built-in-process of opening up our institutions to member participation in decision-making.

We remember Martin Buber's excursus on the absence of the prophetic Word of God in our day, and his comment that though one cannot find the Word, one can predict the place in life where that Word will make its appearance again - namely, the place where man discovers community.[15]

We should know by now that any study of man which is reaching into new frontiers will have its stage when it is negative to everything which has gone before. This critical faculty is built into analytical processes of thought almost like the damnamus is built into orthodox Confessionalism. But if we can just wait awhile, the negatives peter out and when the study begains reconstruction, the positives appear. Gordon Allport used to decry the obsession psychologists used to have for negatives, for abnormal behaviour, for studying what was oppressing man and he called for psychologists to attempt some positive experiments that would free man; his cries are now being heeded in psychology as it attempts to discover the sources of intuitive

thought.[16] Peter Berger warns theologians who make sociology into their theology that perhaps no other study can be so damnatory to religious thought and institutions; on the other hand, he offers a constructive outline for re-thinking the relation of an individual to institutions and the creation of freedom in institutional life.[17]

SOCIOLOGICAL HELP

Berger and Luckmann's The Social Construction of Reality brings psychological and sociological disciplines together to describe man's consciousness as a social being and what follows from this. Each of us can be said to have two aspects to our consciousness: a primary consciousness which is mediated by those closest to us - our parents, and family (the way we speak, the way we move, the unconscious habits); and a secondary consciousness which we learn from outside the family - in school, from friends. This secondary aspect is superimposed upon the primary consciousness and is of a different character. Whereas primary consciousness is unconscious, subjective, personal, part of one's being; secondary consciousness is always self-conscious, objective, a role that one plays, a uniform that one wears, something that one can take or leave. Thus a child finds schooling something secondary - out there - his teacher is a representative of the system, a functionary whose real life is unknown. The child can "bring home" things he has learned in school; he can make them part of his primary consciousness. On the other hand, having a chance to experience something outside the home allows him gradually to compare this with his primary consciousness. He begins to see that his primary consciousness itself is accidental, really, and is shaped by who his parents are, their class in life, their accents, their failures. When this consciousness is induced by some culture shock, the reaction and confusion is apt to be upsetting. Yet the relation of the two types of consciousness within his life is a necessary part of living.

Spreading out such a map of our psycho-social development as human beings is extremely helpful. Already many perplexing problems of life are illuminated and given a hopeful start toward solution.[18] It is clear that the recognition of a fundamental difference between two types of consciousness, and the adoption of techniques to cope with the growing demands of each is a major step toward the formation of individuals into conscious social beings. A great deal of the energies of campus ministers are involved in just this process. It should be given some more dignified name than just "counseling."

All institutions are made by man. For instance, a man and a woman marry. At first each observes the other and from this observation and common agreements, certain activities are indulged in with regularity. They become habits. These habits then cut down the number of decisions which are necessary, and the mind is freed for creativity and innovation. The man and the woman are conscious of the free space they have, because they are in the process of "making a marriage." They are in a free stage of the institution. However, when children come along, they are born and brought up into a different stage of the "institution." The children have not been party to free choices; a whole host of habits are already established. "That is the way things have always been," is their reaction. Even their parents move into a different stage, and actually solidify some things that were free before because of the new demands. The result is that the new generation may not realize that institutions are of man's making. They would assume that institutions are just there, that they cannot be changed easily. In cases where there seems to be complete rigidity to the next generation, alienation can be expected. For the alienated individual believes that the institution cannot be changed, that forces beyond him have hemmed him in, and the only thing to do is to live outside or against the institution.

Such an analysis allows some of us to live with ourselves as the Establishment...for Establishment we are IF we serve the church-as-institution. It is extremely difficult to see how any campus minister - with ordination - can identify himself completely against the Establishment UNLESS this Establishment is so rotten and incapable of reconstruction as to make hastening its death a public project. Right here is the most serious problem for campus ministry, for in the past few years identification with the revolution for just such a purpose has taken hold of some campus ministers, just as it has some students against the university. The demand for honesty and authenticity should require that such personnel have the courage to state their position clearly, seek employment from someone-else than the Establishment, and yet as members of the Christian community and therefore lay members of the campus ministry, make their contribution. One must draw a line somewhere, and the line should be drawn on sociological principles treating the church-as-institution, and its on-going institutional life. From this view-point, it is extremely important to insist that those who serve the church-as-institution, and draw their sustenance from this service, should have demonstrated such a love and joy in its service as to be firm against the acids of

criticism that this church-as-institution will receive among students and faculty.

The analysis further sets forth the institutional task of those who are leaders in the church. We know that there is some freedom for movement; that participation is possible; that changes can be made. Fortunately, the campus ministry is given freedom by the church to make its own structures, to experiment with new forms of community, to involve students in the process, to develop lay leaders who are heard in the church-as-institution. And these last decades have seen host of such trained laymen opening up congregations, synods, and the church at large to new programs. Their chief antagonists are in the form of authoritarian clerics and bureaucratic structures, but wherever they are able to speak freely before the rank and file of the church, there is immediate response. It is work with the grass roots and its participation which forms the heart of campus ministry work. Its evaluation will take in the hundreds of lay leaders throughout the land who are finding free room for movement and participation by the people who make up the rank and file of the church-as-institution.

Analysis of the functionaries of an institution is also helpful to us in clarifying our role as campus ministers. An institution is a group of people held together by common habits, under the leadership of an agreed type of person. The leader not only has to provide leadership according to an institutions expectations; he must also fit in some way the expected type. That is just the way we moave as social beings. His role as leader is in justifying and legitimizing the institution, explaining how things got the way they are, opening up the possibilities before it, and hopefully finding room for the free participation of members in determining new goals. In order to do this effectively with the members of the institution following and participating, the leader must wear the uniform expected of the leader, and under that uniform then has the freedom that his imagination and the general directions of the institution provide.

Here is raised the problem of professionalism. To be a professional one has not only to have the gifts and training, but he has to be able to put on the professional uniform and make his professional work a whole part of his life. If he succeeds, there should be no conflict between the two for there is an interchange between them, and his success should be in transforming the profession by his gifts; if he fails, one will be

able to detect a schizoid action in everything he does. But inasmuch as the effort here is the same as required in living with a primary and secondary consciousness unified in one's personal style, his failure is really on a deeper level. Finding one's role in the profession is not unlike discovering one's self as a social being. It is at this first level that most of our failure lies.

Such a matter-of-fact description of man as social animal underlines the necessity of institutional life. Man cannot escape this. It is his only protection from the chaos of meaninglessness. Psychological experiments, and observations, have shown that a person must be surrounded by a bubble of some kind in this meaningless world or he just disintegrates as a person. The most sophisticated scholars are also those who recognize this, and in this knowledge one can have a certain almost playful attitude toward the whole bubble which is one's own. Perhaps Christian humility was to be this sort of consciousness.

Such a sense of humor allows us to say that even revolution itself is institutionalized, ESPECIALLY The Students for Democratic Society. One can attend their meetings, predict their procedures, isolate their habits, identify their leaders, anticipate their rhetoric, and predict that they will work around the clock in a crisis. The revolution too is subject to sociological analysis. It might help the revolution to admit this and to positively institutionalize the revolution.

The Lutheran Student Association of America used to make the proper claim that it was removed from the institutional church - was a movement (presumably of the Holy Spirit); it thereby assumed an air of spontaneity which, in America at present, seems to be automatically authentic. But the sociologist - if we would have asked him - might have described it as a "hangover from a conference"; and he might have had some positive suggestions about how to organize an institution for spontaneous action, without calling forth a deus ex machina.

In short, it is impossible to jump out of one's own social skin and point the finger at someone else who is institutionalized. We ALL are. And there is every reason for fathers of families and churchmen to draw up their drooping shoulders and admit that they ARE the establishment. Whenever a campus minister sets up a time and place where a certain number of people can expect something to happen, the institution-as-church is right there. The public can then count on something happening; it can pin down the group and make it responsible for its

actions. To get wider knowledge of a regular happening, both time and place must be widely known. This leads inevitably to REAL ESTATE. When one sets up a space for the happening, this is a venture of faith into the real world; it is also a confession in concrete of one's short-comings. The institutionalization of the faith is at least a confession-with-gusto.

In the early days of an institution's life (as all campus ministers can attest), personal decisions and participation by many persons give a feeling of spontaneity and warmth to the institution. Large spaces appear for free movement and decision-making clearly involves many. Whenever new persons enter the group, however, a process of hardening takes place, and often the original free persons pour the concrete themselves. The next student class arrives and the seniors pass on the traditions of the institution infixed ways that horrify the campus pastor. And the campus ministry is well on the way to ossification. This process is seen operative at EVERY center and congregation. It is a normal part of the morphology of institutional life. To disregard this process by lack of counter-measures to break up traditions and involve the new in decisions, is to contribute to the death of church-as-institution. On the other hand, to live on the imaginative edge of involving new persons, providing places for the expression of their ideas, opening up large spaces for their own movement... is to use the institution as a tool for renewal, and to give hope that such a procedure - experienced in the church-as-institution can set the example for every other institution of our common life.

We contend for sophistication about man as a social being. We believe it would pave the way for a positive approach to institutional life. Surrounded as we are by colleagues completely involved in the revolution, we note with despair how they cut themselves off from the church that supports them. They claim to be mediators of change, but they are caught up in a swirling circle of protest which leads nowhere. They recognize no routine, the public never can find them, they disappear from the scene and melt away the support for campus ministry. We can understand their alienation...a good number of Lutheran students have met with fantastic examples of institutional ossification in their growth. In some of our campus ministry locations, efforts of ministry among the alienated have taken place. Our experience has been mixed: the critical feed-back from these students is extremely valuable to guide the church in opening up areas of its life; however, there is a point where

alienation simply feeds upon itself and draws everyone into a neurotic vortex of personality non-fulfillment. From them, however, comes the basic question: "Is the church-as-institution open to the prophetic voice? Is there room for the prophet in the Church?"

UNIVERSITY AS INSTITUTION

The problem of the university-as-institution is just as critical today, and the same sociological analyses can be helpful. One can surely see the gulf between the rhetoric of the university and its actual performance. Its critics judge it by its rhetoric, and then they themselves dispose of the rhetoric. Yet the rhetoric itself contains much that is basic to the university and is essential to the rebuilding of the institution. Some of us who put away all of our books on the "Crisis in the University" or "The Idea of the University" are getting them out again. In the midst of the recent "BUST" at Harvard, the Faculty of Arts and Sciences came out with the following:

> "The central functions of an academic community are learning, teaching, research and scholarship. They must be characterized by reasoned discourse, intellectual honesty, mutual respect, and openness to constructive change. By accepting membership in this community, an individual neither surrenders his right nor escapes his fundamental responsibilities as a citizen, but acquires additional rights as well as responsibilities to the whole University community. They do not require him to be silent and passive. But they do require him to see how easily an academic community can be violated or by lack of responsiveness to widely perceived needs for change; whether by impatience or by insensitivity; or by failure in a process of decision to make sufficient effort to consult those who have to live with the results of the decision."[19]

Radical students can smell out the "Enlightenment rhetoric" in this statement, and they can well engage the Faculty of Arts and Sciences in a discussion about what has happened to the idea of the university in the past two decades. They can show how this Interim Statement ignores the involvement of the university in the war effort, in all sorts of social and urban problems. But to move to these latter activities, use them as the fulcrum for their judgment of the university, and then criticize the institution is hardly fair. The idea of the

university must be the subject of a whole lot of discussion but at the center must be certain agreed traditions, activities, and purposes for its life-as-institution. Campus ministry should be deeply engaged in this effort.

The urgency of the movement toward renewal is voiced by President Pusey of Harvard to the Associated Harvard Alumni, June 9, 1969:[20]

> "...How can we recreate our institution in such a way that it will release the well springs of constructive concern, an affectionate impatience, a humble eagerness for change - a wellspring almost dried up with the human heart, and often in those few extreme revolutionaries, distorted and corrupted, and made menacing? How can we come to a fresh recognition of how difficult it is to keep such an institution supple, adaptable, and alive; and how much devotion is called for from so many before it can be created? How can we make it clear how important and necessary to all - institutions are? How can we talk to people who feel that establishments are there simply to be destroyed; to tell them that strong institutions and good institutions are the necessary conditions for freedom and creativity? That we at Harvard have inherited such a place and want to keep it such a place; that we want it to have long and continued life!
>
> "Isn't this our problem in our present circumstance? I think it is, and I think it is a terribly tough job. We are working against a very strong tide..."

Church and university are in this struggle together, as both Scharlemann and Gilkey state in their fine articles in Dialog.[21] One wonders if - at this time - a virile campus ministry, trained in sociological know-how in the way it used to be trained in psychological know-how, might not make a marvelous contribution toward the renewal of both church and university-as-institutions.

Chapter Eight
The role of the Lutheran Campus Minister and Campus Ministry

"Does the college or university assume an obligation to improve its students' understanding of religion just as it assumes the obligation of improving secular understanding? If so, how might this be done? Do churches forfeit support when their members enter college? If so, what strategy might the church use? Who is responsible for seeing whether the pieces of a fractionized college education can be assembled?

"Out of issues like these has emerged a class of people whose vocation it is to bridge religion and higher education. Located in the college, they are spokesmen for the church. Most of them are ordained, but they typically serve no parish. They are committed to the idea of higher education, but their justification presumes shortcomings in the academic community. These people are campus ministers."[1]

So commences a sociologist's survey of the campus ministry as a profession. Though his setting is somewhat dated now, he rightly suspends the campus minister between church and university with one tentative foot in each, and he cannot find the material or routines out of which a recognizable profession is built. Instead, a sort of marginal man appears from his survey...one who is not quite <u>of</u> the church, and certainly is not <u>of</u> the university...one who almost ad libbing his own role.

There <u>are</u> types, however, both in the minds of churchmen and in the performance of certain outstanding campus ministers. A selective list would include the following:

1) "Youth-leader type." He is a happy guy, dressed informally, smoking a pipe, lounging at the coke-bar with students....
His home is supposed to be the student center; his altar the ping-pong table. The local pastor invites him to preach once a year, after suitable apologies to the deacons; and he is invited upon occasion, to help with the administration of the Holy Communion. Members of the parish know him as "the youth worker." Such a campus minister fits the "club-model ministry" of the student center era a decade ago. He is really almost extinct except in the expectations

of churchmen today; but maybe one can find a few specimens, especially in municipal colleges as Protestant chaplain.

2) "Counselor." He is trained in psychological disciplines, especially in the psychology of adolescence. He is a specialist in the "search for identity in late adolescence", knows well his Erik Erickson. He can feel the interplay of personalities in small group discussions and he winces when an authoritarian (a churchman) joins the group. "All life is meeting" is his theology. He sees the church's mission in terms of the personal dimensions of life. His effectiveness is in one-to-one relationships or in small groups. He is constantly besieged by students with "hang-ups" and is highly valued by the Guidance Department of the University. He dominated campus ministry in the late '50's and early '60's, and he was more often a SHE. He is still a most valuable aid in campus ministry.

3) "Avant garde." Ordinary people find him/her queer. He/she surrounds herself with modern art, runs with the arty crowd to plays, exhibits and poetry readings. He/she sets up a weekly "Agape-Feast" at which the Eucharist is celebrated using a modern liturgy. He/she is ecumenical and part of the Underground Church from which a number of exciting people come out to speak to student groups. He/she rides the waves of rediscovery of the creative aspects of culture. Liturgical discovery, church renewal, ecumenical cooperation, the "Underground Church", Dorothy Day and the mission to the poor are characteristic of his/her interests. He/she, fortunately, is still with us...for he/she is the bridge to the most intelligent leaders of youth's world and culture.

4) "Teacher." Stimulated by the movements in Biblical Theology, Neo-Orthodoxy, campus ministers have been swept into the role of teacher. During the '50's, courses were offered in student centers for university credit; other non-credit courses were also popular. Relevant theologians were at hand for the picking; religious literature was hot off the press; and best of all, students were interested! A number of speaks traveled from coast to coast, speaking to students. This type of campus minister was deflated in value by the sudden turn

of students from theory to action, as well as by the meteoric rise in university sponsored departments of religion. A whole cadre of well trained teachers of religion, completely free of the institutional church, now have primary influence upon the church's own young people. The campus minister as teacher is left without a class.

5) "Stimulator of Ideas." His reading must be intensive, and ranges far and wide... This is not leisure reading...but desperate minutes snatched here and there to investigate pressing problems which students and faculty raise in diverse ways. At that point where students come alive in class is the growing edge where the seed must be sown. The Gospel is preached to individuals in typed extracts from all sorts of reading, given to them in tailored form, to a person reaching - at the exact time and place where interest has suddenly blossomed. Here is the frontier of his mission. Such a campus minister is preaching the Gospel in new ways; there are a few of us around!

6) "Effecter." This campus minister finds his main task in aiding students and faculty to be faithful to their major academic task in the educational institution, in helping them take with utmost seriousness the opportunities for learning, teaching, and research in their particular field or discipline, and aiding the relating of narrow fields of specialization to the life of other fields and interests, and to the urgent problems of human existence under God. We have to aid them to be specialists in integrity, and with good conscience, because they are able to relate their specialty to other specialties, and to the problems that are common to all human beings whatever their technical skill may be. Alas, we have too few such campus ministers, but their ability to recognize, discern, stimulate and coordinate ministries of laymen already at work in the university gives hope for the future.[2]

7) "Mediator of Social Change." In the revolutionary ferment of our day, there has appeared a new type of campus minister. He is fortunate if he can grow a distinguished beard; for his identification with sensitive youth in the counter-culture is harder to achieve than his continued membership in the church (both are hard enough). He sees exciting

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possibilities in what might come to be. While not convinced that the causes espoused by these youth, or the methods used, are the best, he cannot ignore the movement of the Spirit or the cries of the poor, the confrontations with the Blacks, or the anger of those who resist the draft. Despite the obvious rejection by a conservative church, and the daily embarrassments to which his radical friends subject him, he believes in the church-renewed. He is willing to be the church listening, being present, acting, and if necessary, suffering where the action is. Today it is hard for a serious campus minister NOT to be drawn into this role; if he isn't, he at least must give the reason why he isn't...to his best students.

8) "Minister of Word and Sacraments." It would be strange if Lutherans would not find this type appearing in the campus minister in new and encouraging ways. No model is so widely rejected as this one; and yet, in isolated places, it not only persists, but each service of worship - year after year - brings forth testimonies to a living Word. We have a few campus ministers who would insist that absolutely no other type can be as influential as this one; for surrounding it is a whole ministering community.

That each of these eight types can be found among Lutherans is evidence of:

-- the vastness of our country and the multicolored character of higher education;
-- the way Lutherans are spread out in time in their patterns of adjustment to a post-Christian era;
-- the varying times at which waves of cultural change lap at our serrated shores throughout the land;
-- the extremely broad fields of possibility open to any campus ministry in any particular place.

In view of this variety, no greater mistake can be imagined than that of plugging a certain type of person into the wrong type position. The problem of personnel selection and management is perhaps our gravest problem,

The above eight types are living realities. Yet churchmen generally see them in uniforms that are familiar. A Roman Catholic

Chaplain complains that three such uniforms are available to most people from their parish experience and these they impose on campus ministry:

> The parish model of a dispenser of word and sacraments in a congregational situation;
> The church school model - where the task is really parish education and catechetical instruction;
> The club model where fellow believers meet for fellowship.[3]

Because familiarity is the start to understanding, churchmen use these models to evaluate the performance of campus ministers. Campus ministers who happen to be successful with a parish model are immediately regarded the successful ones; mission boards then assume that these men can be used as models for their own experiments...and it doesn't work out.[4] Churchmen from church college backgrounds have really been exposed to a type of protected education which is closer to the model of advanced parish education than to that of the university; yet it is such churchmen who are selected to form Committee on Campus Ministry, usually on the highest levels. Most prevalent, however, is the "youth-group" caricature of campus ministry - once a very accurate picture in the LSAA days of yore, but quite dated now. Churchmen who still see through this model can be quickly observed to call the whole effort "student work."

Despite the changes in the campus ministry over the past half-a-century, report forms and evaluations are still in forms that caricature what we do. There is almost no way to be honest in filling them out because the form is not set up to measure campus ministry as it is. When we vigorously oppose this sort of reporting, we are told that the church thinks in such terms, and we continue them to be channelled into outworn forms. The fact that both the expectations of entering students as well as financial contributions from the church are shaped by the caricatures places the campus ministry in a press.

It doesn't take a campus minister long to discover the emptiness of expected models. Even the "university parish" is vastly different from the "normal" parish. Its focal point is always the university world; its program is constantly being reshaped to meet the new student class; its program is torn away from those who stay on and on, and fashioned for transients, etc.

LUTHERANS AND THE PROFESSION

The biggest move toward understanding campus ministry has come recently by the formation of the National Campus Minister's Association. Here at last is a professional organization facing the problem of this profession; fashioning standards; setting up training sessions; reaching across denominations; encouraging relations with universities.

A number of Lutheran campus pastors - as individuals - have been active in these programs. Mixing as we do with our colleagues - giving our own gifts and cooperating in joint ministries - we as precursors of Lutheran ministry in ecumenical context have opened up a whole new frontier. The recent organization of a separate Lutheran professional group should be seen as an extension of this direction of movement.

For some years the Danforth Foundation has encouraged the development of the campus ministry as a profession. Many Lutherans have broadened their horizons in a Danforth Study Year.[5] The required conferences for such grants, the family experience with non-Lutheran colleagues, and exposure to the ablest voices in the university world have shaken them out of their isolation and challenged our traditional stands. Within the total Lutheran ministry, these leading Lutheran campus ministers now represent theological scholarship of a high order, and they have had the ecumenical experience to take their authentic part in joint university efforts. A host of stereotypes we have learned about others have come crashing down.

Many of these leaders tell us that the door is wide open for full cooperation with other Christians on many campuses. Of course traditionally Lutherans are expected by others to approach campus ministry from pastoral and priestly concerns. They are not only willing but eager to have us take over large responsibility in this area.

Yet on other campuses, pastoral and priestly gifts are available in other personnel. We urgently need to develop some strategy that will allow us here to cut free from traditional models of the church-as-institution and affirm officially a particular Lutheran cooperation to the whole ecumenical endeavor. By official action, we relieve our personnel from the tremendous personal strain of charismatic loneliness; and we provide for such interpretation to the church-as-institution as is necessary for them to affirm this specific Lutheran gift to the whole.

The rank and file of Lutherans, admittedly, still see the ministry in terms of care of persons and of communities of persons.

This raises a possible solution for our ecumenical contribution. If campus ministry is the total Christian enterprise in any one location, then it is perfectly possible for Lutherans to offer their specialty to the whole endeavor: worship under the Word of God and mediating the Presence through human presence - Pastoral Care. This could only be done if we developed "para-congregations" where Christian membership allows the presence of Christians of many denominations and worship under the Word of God is offered for all. There is no reason why Lutherans in areas of Lutheran majorities could not immediately develop university congregations which would involve all university personnel in the total ministry; our failure to do this even in congregations at the edge of our campuses is difficult to explain. Perhaps authority should be given by the churches to Lutheran Campus Ministry to draw all congregations into an over-all plan.

The term campus minister should be reserved for those specialized, trained personnel who start from the church-in-mission. Perhaps, with the millions of students in universities, and the shortage of church resources, we should think of campus ministers as the specialists who train others. At some locations we already have excellent training facilities where other pastors and laymen can be brought for a period of time, and then provided for on-campus and congregational work.[6] Such a plan would turn local churches toward their mission, and involve them in the total campus ministry. Out of the total Christian resources in the area of any campus, there ought to be found personnel to work in the general areas of our present ministerial types.

Many campus ministers, caught in between church and university and unable to accept traditional models of church workers, have sought identification in the academic world. How far the church-as-institution should support such academic status is a decision that individual churches must make. The extent to which the church-as-institution can support the campus minister who mediates social revolution will probably answer itself.

The marginal status of the campus minister used to be bewailed by the profession, but recently it has been celebrated.[7] The change has come through the need of the university for marginal people to help with marginal problems. Just because the campus minister is free from the structures of the church-as-institution, and also not plugged into the circuitry of university organization, he is able to move freely, and do things no one else is free to do. He can leap fences and bring people

together for discussions; he can move into problems of value with some expertise which is appreciated by administrators; he can even exercise some of his own gifts as they are requested, in new ways. This free-moving, energizing, ombudsman of the university is actually greeted now as a possible norm for the ministry-to-come of the Christian Church.[8] As a minister of reconciliation in a world of changing relationships, he has a value growing out of his faith that is urgently sought. It is no accident that leading campus ministers have been swallowed up by university administrations to perform a mediating role. Moreover, some of our campus ministers who in years past looked down on their priestly and prophetic roles have reversed that judgment. They point to worship as the rare discipline which nourishes the imagination, and stimulates the growth of that intuition so needed today. Reconciliation, as well as the disciplines which produce caring persons are in great demand provided they are not overloaded with institutional freight.

Most of our discussion of campus minister has been in the shadow of the ordained clergyman, and that clergyman who derives his ordination from dispensing the Word and Sacraments. This is not strange, inasmuch as our Lutheran churches have been slow to create representative, responsible offices. There is evidence that some may move into a broader concept of ordination which actually recognizes ordination as a sociological recognition of a responsible representative of the institution. Such a person could then be counted upon to be sent into a frontier area and keep in touch with his church.

In the traditon of the National Lutheran Campus Ministry, stretching back to the very beginnings, women have been most effective agents of the ministry; it would be hard to imagine our ministry without their contributions. Yet today, in Lutheran conversations, one hears little of their contribution and less planning for using them in the future. The roles of "traveling secretary" and local "counselor" were borrowed from secular vocations to define their duties; and in the absence of church recognition personnel requirements had to be drawn up in baldly secular terms. Their responsibilities to the church, and their representative functions were allowed to be determined ad hoc. The church that used them did not commit itself to any change of location, or any provision for their continued growth in service. Our Lutheran hang-up on ordination in terms of the parish model has not only given a false model to many of our ordained clergy, but it has made all other church vocations second-rate affairs.

The service of some women on the National Lutheran Campus Ministry level over the years must be singled out for notice. Free from institutional structures, they were able to move closely with students, interpret the counter-culture, mix with foreign students here and abroad, use hidden radar in discerning personal problems and inter-personal hang-ups, and their gifts have practically "manned" our programs. Their movement toward professional identity was never encouraged; their continued service is an exercise in hope.

We have wandered over a lot of territory considering the role of the campus minister. I should now be clear that each specific role calls for a certain type of person at a certain time in his life. If one campus minister remains at his post for a long period, he may well adopt one role after another as his age and circumstance demands. Where the role of "mediator of social revolution" is required, obviously one seeks a young man who will mix closely with students for a short period of time and then move on to something else. Where a pastor or teacher is required, he may fulfill this role till retirement...Jewis Hillel directors do just this...

We hope no campus minister will be forced into a role which is not genuine for him. Nothing is so sensitive to students' senses of smell than inauthenticity. But we also hope that no campus minister will reject the possibility of adopting a different role, given changed times and circumstances, for if campus ministry is to be a profession, then one must be able to move through the whole spectrum of possibilities as one's ministry develops in any given place. After a decade at any one place, the influence of a campus minister is immeasurable - in more ways than one!

Chapter Nine
Review and Strategy

Our kaleidoscopic view of the National Lutheran Campus Ministry has revealed a perplexing array of seemingly *ad hoc* creations. These bits and pieces are interconnected in various on-going processes of change and response to change. David Riesman's image of academic institutions in a snake dance where the *avant garde* is sometimes overtaken by the middle can also be applied to the dance of campus ministry.[1] Then how does one organize these moving bits and pieces into some meaningful whole? How does one administer such a widely disparate group of activities?

Certain *reality factors* lie beneath the surface in every single location - usually ignored in prosperity, but gaping to view in times of declining support. Any listing of these *reality factors* would include the following:

--The provision of funding brings vivid expectations of the funding body, ready or not;
--The rapid withdrawal of youth's counter-culture from institutions throws a challenge to the church-in-mission for different models as well as for authenticity;
--The reversal of the dynamics of "authority flow", from top-down to grass roots origins, sounds the warning that ALL future developments must start from local sources;
--Inter-Lutheran necessities of structural organization seem completely irrelevant and irritating on the local level; for here authority must arise from a successful program in which talents are not sought with denominational labels;
--Cooperation with Christians as well as with other religious ministries is essential to a degree not envisioned by the church-as-institution.

We have seen that a number of variants also feeds into the determination of strategy: variants which make every local operation quite distinctive and separate. A few of the primary variants are:

--The exact limits of "campus work" at a specific location. What part of the whole church's whole ministry at that time and place can be circumscribed as campus ministry;
--The extent of urbanization in the campus location, a process which brings anonymity, a Post-Christian mentality, and secularization;
--The amount of space which structural representatives of

the various Lutheran churches allow for "campus ministry" in a particular place:

--The involvement of local church personnel and members in the campus ministry;
--The necessity of some ministries to serve students from all over the world, and in highly specialized studies - as against the necessity of others to serve students from state or provincial constituencies;
--The varying types of colleges and universities, and the structure of campus ministry possible in any one of them;
--The historical platform from which all local development must take off;
--Present financial backing or lack of it, in the local scene.

During the period of steady growth, the staff of the National Lutheran Campus Ministry had prepared these reality factors and variants as a program for computer decision on promising locations. However, our computer friend was not prepared for the failure of nerve which has hit our church people, and for the resulting decline in our resources. In such a time, other questions immediately rush to the front: How shall the whole church use its resources? Where does campus ministry rate in the list of the church's burning priorities? By what standards do we judge when to enter a field, when to withdraw from a field?[2] Who has the power of decision? Should strategic decisions of value pin-point those particular campus ministries that should serve as models for congregations? Are the inter-Protestant techniques of coordination of campus ministry due to declining funds, dissolving confessions of faith, or actual failure in ministry? In the realignment demanded by disillusionment with "national" planning, how shall the National Campus Ministry take a stand? What power shall be given to local and regional entities? How shall we start?

Funding-Reality Factor The National Lutheran Campus Ministry rejoiced when, in 1966, it was reorganized into a seemingly self-determining organization - one step removed from the church-as-insitution. Inasmuch as financial commitments by the supporting churches were adequate for several years, a sense of false security prevailed at that time. With the negotiations toward one Lutheran campus ministry, suddenly the National Lutheran Campus Ministry has found that its independence was built on sand. While gaining for a season certain independence of action, it had lost communication with both the sources of funding and the decision-makers in the churches.

What has happened on a national scene is being acted out in every local ministry. Those ministries in areas where the Lutheran churches are weak had always been dependent upon national support. Now their financial support is seriously threatened, and there is no constituency to address for added funds. Others in areas of Lutheran strength are able to greatly enlarge their funding by district and synodical support. They find an immediate response among the laity and pastors of their constituency for what is clearly an essential mission of the church in our time.

It is clear that this struggle for survival is causing a shifting of strength in campus ministry. If left unattended, this shift will be toward state colleges and regional universities - away from colleges of national and international reputation; standards for closing up ministries and opening new ones will be based upon the numbers of Lutheran students and the immediate availability of familiar models of ministry. One fears in this a massive shift away from the church-in-mission to the church-as-institution.[3]

The primary reality factor is funding. Reality demands that a new start be made in campus ministry, and that start be right at the place of funding. With funding come expectations from those who fund; and these expectations are a bsic part to any program. In the last decade, perhaps no area of the church's mission has had the freedom that the campus ministry has enjoyed. Campus ministers played fast and loose with this freedom, often improvising in charismatic spontaneity. Interpretation to the funding sources was poor. Perhaps the guilt should be placed on funding agencies that gave funds without offering the times and places for reports and discussions of campus ministry to seep into the church's life-blood. Some of us, while receiving our funds, have had no more than five minutes in a decade before a synodical convention to explain what we are attempting to do in a revolutionary situation. No wonder everyone is surprised by today's youth crisis!

The reestablishment of integrity at the base of funding is a primary objective for campus ministry today. This implies a new contract between the church-in-mission, and the church-as-institution, right at the place where funds are allocated. On the one hand, it implies in the campus ministry a sense of deep responsibility to the church which supports it. No matter what the negative feeling toward the church-as-institution may be in the university, this line of responsibility must be maintained or the contract is null and void. On the other side, any church which contributes must not only expose itself to reporting, but

must set up ways and means by which the discoveries of its servants-in-mission can have their effect on the church-as-institution. Where this is not done, the church-as-institution actually cuts itself off from its pioneers by its own administrative failure.

This document has assumed some such contract between the church-in-mission and the church-as-institution to exist. It is on the basis of the reality factor of funding that we have assumed the revolutionary campus minister incapable of maintaining his support within the system against which he revolts. If the church-as-institution were able to change itself to provide wide room for its own reformation, many more exciting things could happen. However, we in the campus ministry are still riding the wave of freedom we have enjoyed in the past few years. A return to funding sources implies more responsibility, and greater churchmanship in providing a large space for experimentation. It is our hope that we have enough "space" for imaginative ministry.

National Direction The provision of such a space is only possible through national direction. If the argument of this essay makes sense, then the world of higher education is highly specialized, determinative of our culture, a work-shop in the solution of human problems, and a tremendous power in the struggle of the new generation to assume leadership. It demands every resourse that the church-in-mission can provide to minister here. The combined efforts of Lutheran bodies on a national level cooperating with ministries of higher education of all Christian communions is scarcely enough.[4]

National strategy is therefore demanded by the nature of this ministry. Every campus worker has voiced this need in affirming the National Lutheran Campus Ministry's annual staff conference instead of supporting regional ones. Our Lutheran resources can provide only several campus ministries in highly specialized areas such as science and technology, university-urban problems, professional education in law, medicine, etc. With such highly technical training must go sophisticated specialized ministries that only national strategy can provide. In fact, a counter-balance must be thrown in against provincially determined programs and policies to actually minister imaginatively to such a diversified campus population.

To effect such a strategy implies a philosophy of campus ministry which has moved out beyond merely "following our Lutheran students." It is just impossible to base future strategy upon this goal; the institution explosion with mass attendance in

in colleges, the increasing anonymity which Lutheran students quickly adopt to hide away from the church, and the difficulties inherent in church expectations of pastoral care that cannot be performed - argue against such a philosophy of campus ministry.[5] This is not to say that we desert Lutheran students. It <u>is</u> to argue that we have reached a point where campus ministry must be a qualitative flavoring of the ministry of the whole church, a demonstration of the church-in-mission acted out in front of the church-as-institution to exhibit workable models.

One of the next projected programs of the National Lutheran Campus Ministry was the training of such "academic congregations," situated in academic communities but thus far not actually involved as the church-in-mission at this place. Using the expertise gained from campus ministry experience, a national approach was planned in selecting a number of such congregations and providing exposure to the laity and ministers through conferences, retreats, and seminars. Basic to this program was the fulfilling of the NLCM's primary goal: "to assist the community of Jesus Christ to fulfill its vocation in the academic world", a goal which has always included the total local community in its compass. Complications of Lutheran structures, independence of congregations, and lack of resources have kept the NLCM from moving in this direction.[6]

What should a national structure for campus ministry do? Here our years of experience are extremely helpful. A valuable outline of projected objectives for long range movement into the seventies was prepared by our national staff several years ago. It suggested the following objectives:[4]

--Develop a new structure and strategy;
--Expand and improve relations with academic congregations and develop essential services for them;
--Clarify and be prepared to fulfill the ministry of the Lutheran Church in higher education, on behalf of three Lutheran bodies;
--Establish a system of government of campus ministry for three church bodies which embraces local interest and freedom, regional implementation and national strategy for development;
--Reformulate working arrangements with a national Lutheran student movement and stimulate mutual effort in achieving expanded objectives;
--Establish faithful working relations with other Christian ministries and agencies.

To those of us who work as "local staff" of the NLCM, these objectives are right on target. The actual movement along these lines would be a tremendous help to us all. We would like to see some national structure to effect them.

Two specific areas of national responsibility, however, are crying for implementation: the training, development, and movement of NLCM personnel; the interpretation of campus ministry to the churches and the public.

A splendid start has been made in fashioning a self-conscious, well-trained cadre of campus ministers and workers. Attention of the NLCM to orientation, in-service training, standards of performance, evaluative surveys, placement, and professional advancement in the "family" has been constant. Action in these areas, however, has been just enough to raise false hopes among personnel. Rarely does national or regional staff transfer campus ministers when they have obviously completed a phase of their task and the whole work at that place is beginning to suffer. For our women workers, no responsibility is assumed for their professional status, and we lose those whom we train. At present a professional campus ministry organization for Lutherans is being launched to cultivate the gains we have thus far made in our common self-consciousness of our task. However, any national structure should place in high priority the whole area of personnel.

And let's face it...Lutherans DO think of "ministry" from the starting point of "minister" even when the term "campus worker" is ascribed to women professionals. This term "minister" implies a recognized office within the church with professional standards to do a specific task. Even though the campus ministry has moved through dozens of fads and emphases in its short life, at the heart of Lutheran ministry is service within the ethos of a community of believing people in the academic world. The professional tasks which have been accepted as primary for this ministry are: teaching, care of persons in a community, and leadership in worship.[7]

There is no reason why these activities should circumscribe Lutheran campus ministry. Other offices could be created with professional standards, status and evaluation as needed by the church at any time and place. The Danforth Study would argue for a number of new offices under the general headings of <u>prophetic inquiry</u> and <u>governance</u> and a good number of Lutheran campus ministers are actually performing such functions. But it is clear that a national structure alone is able to set them up in a way that is acceptable to the cooperating Lutheran

bodies and effective in the total ministry.

There are aspects of our characteristic stance as church-in-mission which only the combined weight of our total national campus ministry can produce. Many of us feel that the National Luteran Campus Ministry has failed in the task of interpreting what we are doing to the supporting churches. Perhaps the necessities of inter-Lutheran structural cooperation absorbed the attention of our national staff. Thus while local staff kept giving warnings of a complete change of style-of-life among the young over the past decade and a half, very few indications of this consciousness appeared in our church papers. Even our own efforts to publish our feeble groping toward a philosophy of our own work were not encouraged.

That is past. There appears to be a new openness in the churches for information on campus ministry. Many are the pastors and laymen who see in its struggles and successes the hope for renewal of the parishes. The appearance of this paper, Lutherans in Campus Ministry, the splendid issue of The Lutheran Quarterly[8] edited by the Reverend Gilbert E. Doan, Jr., and the eagerness with which concerned Christian laymen devour our own statements - witness to a new era in which interpretation of campus ministry may very well be a primary accomplishment of a national structure. Certainly the church-in-mission depends upon interpretation to influence the church-as-institution; and reality demands that this be a conversation heard by those of us who represent the church-as-institution in a frontier situation.

Local Initiative The NLCM aim: "to assist the community of Jesus Christ to fulfill its vocation in the academic world" makes local interest and leadership primary in campus ministry. This ministry belongs to the whole people of God at that place - and this implies dimensions far beyond our congregational structures or those of other Christian congregations. Talents are not labeled Lutheran. Freedom of movement should be provided to enlist the very best laymen in initiative and performance; reality probably limits Lutheran work to the whole Lutheran community at any one place as a start, but the ecumenical dimension should always be present.

Of course there are variants which affect local planning. In some areas, Lutheran constituency is neither in size or quality able to provide the platform that is demanded; some ministries are in academic communities where a local constituency is almost absent. Specialized ministries usually exist for that very reason. Because of this variety and the necessity to select

viable places, a national strategy must perform this task of choice; but it then must also provide financial aid and program support of an appropriate character.

In some areas the divisions of Lutheranism have hidden the potential community of Lutherans that could enrich a campus ministry program. The appearance of Lutheran Planning Councils which involve the three cooperating Lutheran bodies gives some hope to many of a united local approach. Where Lutheran laymen are ignorant of structural problems on regional and national levels (almost everywhere), these laymen can throw themselves hopefully into cooperative structures for campus ministry; at the same time, the ministers are only too tightly tied to the structures which prevent whole-hearted cooperation. The result is confusing. If one brings the structural and the funding realities to light, the imaginative viewpoint of these witnesses in the world is lost - and with it the perspective of the church-in-mission; on the other hand, if one is silent, completely unreal plans are drawn up which the churches will not support. Usually, the solution is to mix representatives of the structures with imaginative laymen on local committees. The result is complete confusion and ineffective operation of the local agency.

If we assume that we are training staff on a nationa level to be supplied to local areas as specialists in effecting "a community of Jesus Christ to fulfill its vocation in the academic world", and if with supplying staff comes also the assurance of constant evaluation according to understood standards - then we could trust what the local community might do. The wheeling and dealing between Lutheran interests ought to be done somewhere distant from the local scene and ought not be projected into the arena where program is determined.

Regional Implementation Between any national structure and the local program lies the regional administration. Region can mean many things - our Lutheran bodies are radically different in the amount of initiative given to the region in administration and funding. In areas where a Lutheran body is strong, the region can wield great weight and formulate its own policy. In areas where a Lutheran body is weak, regional organization is necessary to channel the support of the whole church to its church-in-mission. In a few areas, regional boundaries of the three church bodies coincide, tempting them into Lutheran cooperation of a provincial character and positions can be taken on ecumenical cooperation or the shape of ministry which might be quite unique; in others, one Lutheran body may be almost non-existent while its students are served by another

Lutheran body, and projecting differences of membership becomes destructive of community. In short, there seems to be no easy compromise structure which might make sense of the region as a strategy-making, policy-determining center.

Experience in the National Lutheran Campus Ministry has confirmed the regional implementation of its policies and the encouragement of local program.[9] Regional initiative has been responsible for primary developments in the campus ministry. Often the local synods frist provided funds and staff, established the platform-in-mission within which freedom of movement was assured, and defended this freedom of movement when it was misunderstood nationally. Again, when national funding could not accomplish the funding of capital investments and staff development, the regional entities have provided this help. Indeed, if some of the commitments of local synods were withdrawn, some of our largest campus ministry centers would collapse.

Most of these centers pre-date a strong national structure. Since national direction of campus ministry has been established, and national church budgets have taken precedence over synod and district budgets, the synods/districts have been embarrassed by the demands for new work on their territory. Those regional entities that didn't get started in campus ministry in less coordinated times could now only howl for national or mission aid. Whereas in former days, local synods could have responded with funds and personnel, no such channels are available for "experiments in surprise...", and spontaneity disappeared.

Present preoccupation with Lutheran unity and the pros and cons thereof, have so colored our national church life that it all seems petty and childish to those who live-in-mission. The atmosphere of a Chicago, New York, Minneapolis, St. Louis, or Philadelphia does something to our church leaders...the odor clings and is recognizable. If regional implementation could be free of these aromas, it would be helpful. Nothing can kill the church-in-mission than "looking up to Denver" or to any new place where the church-in-convention is to decide the fate of everyone who is exposed in the mission of the church.

Regional workers are necessary to apply the national strategy and to direct the personnel in local situations. Our study of local ministries has convinced us that each is a highly intricate operation with many variables. A good deal of finesse is needed to fit workers into a position. Steady pressure must be applied to formulate principles of operation which might

parallel general guidelines. Provision of regular evaluation with objective instruments is expected from regional directors. Interpretation must flow through him both ways: to the churches involved, and from the churches to his local staff; and it has to be the more intense to the degree that he encourages imaginative and exciting new forms of ministry.

This, in short, is our recommendation: that the reality factor of funding be the space within which a campus ministry is possible; that responsibility for developing this ministry - its strategy, personnel, and program - be placed in a national office; that local campus ministry directing committees be relieved of inter-Lutheran representation in favor of Lutheran personnel who can form "the community of Jesus Christ in the academic community" and who will work with the personnel in formulating program; and that regional offices be set up to execute this program and tailor it to local needs.

Lutherans and Higher Education We yearn for the day when an all-Lutheran administration of campus ministry is set within the broad context of higher education. Lutherans in this country traditionally view higher education through the tunnel of traditional church college education. Even in setting up the administration for "campus ministry" we tend to select committee personnel from the church college tradition. It is natural then for campus ministry to be imagined in terms of chaplains for young people; it is obvious then that church college chaplains should be considered brothers in a common task. The worlds of faculty and of administration - the problems of the whole church enterprise in higher education - are far beyond our ken and interest.

In the formation of the National Lutheran Campus Ministry, the two cooperating churches assumed that this new structure would act as the "board" of each church in this specific area of activity. If this had been true, then the NLCM should have had all the rights and privileges of a board of a church and free access to all its channels of communication. Actually, however, this "board of campus ministry" was a ghost-like shadow without substance in the midst of a rigidly structures church. It had no intramural status at all; it did not report to conventions of the church, it had no channels for interaction with the boards and agencies of the church. In the Lutheran Church in America convention, no one speaks in its behalf; though it lived its life in an ecumenical milieu, it could not make any decision about cooperation, but sent such requests through such devious church machinery as to lose the whole point where the decisions

were actually made. In the American Lutheran Church, there is a board which listens and considers campus ministry a concern; but practially all professional campus ministers of that church are denied a vote in the church's conventions, even when they serve student congregations![10] In fact, then, the NLCM which was the only creation of the LCA and ALC to take any note of the world of the university, was merely an agency to do work peripheral to the church's real work, having little meaningful effect upon the life of the church-as-institution.

Philip Hammond in an extremely significant essay, The Radical Ministry,[11] propounds the thesis that the churches have purposely formed the campus ministry as a place apart where the radicals could be placed and controlled without, on the one hand, losing their voice of criticism, and on the other, allowing them too much influence. His facts show that this could be so. Certainly the feeling of isolation of campus ministry from their own churches is widespread. But this very conclusion seems to have forced Kenneth Underwood to his position that this must not happen, that concentration of campus ministry as precursors of all ministry upon prophetic inquiry in the university must feed back into the life of the church itself to rescue the ministry of the whole church before it is too late.[12]

There is great danger that the Danforth Study will pass Lutherans completely. Whereas other Christian bodies have structures where the whole of higher education is the background for planning and decision, we have no parallel structure to even consider The Church, the University and Social Policy. And this at a time when the world revolution is focussed at this very place.

At present, the boards of college education in both churches are deeply concerned about the future of the church related colleges in higher education. A previous study in this area suffered immeasurably by its failure to set the church related college within the swirling currents of modern education; the whole study breathed the air of the defensive fortress of the church. There is evidence that board members know next to nothing about campus ministry, to say nothing about the university world. Even so, they are wondering if the plight of the church related college does not demand an extension of their thinking to a broader background.

The time seems to be ripening for Lutheran church bodies to set up parallel structures in higher education within which the church related colleges can be considered under the umbrella of

higher education. Personnel for these boards should be in majority university people. Such a move would allow each church to move at its own pace. Campus ministers and college chaplains might then be under one agency in a church; faculty gatherings would involve both church college and university faculty; Lutherans could answer as churches to the ecumenical demands as they were ready; and the churches would benefit in all of their work by the feed-back from university people. This would provide the platform for the church-in-mission in higher education that we could trust to lead us into a critical mission field.

A warning should be sounded, though. Because of our own immaturity in higher education, such a move would be disastrous until the church is ready for it. Lutherans have had a hard struggle in higher education in this country. Lutheran campus ministry and church college education were forced to fight each other for funds for decades. Separation of one from the other has been the only way in which each has prospered in recent times. Campus ministry has suffered in recent years because this separation has not been clean enough - church college personnel usually forming the NLCM Committee in majority. A move toward all inclusive boards of higher education can come if the whole personnel and operative procedures of the new board are rethought from the new situation.

On the other hand, if the churches are ready to commit themselves and their resources to such a mission, then a new type of NLCM, with direct line with decision-making structures in the churches, could carry this portfolio. The danger of this direction of movement is that the churches will continue to regard campus ministry as peripheral - easily turned over to the Lutheran Council in the USA without anyone's knowledge of the magnitude of the work. We are presently in the greatest confusion because this is evidently what the churches have done. We feel that any consideration of higher education should start with the recommendations of those university people already in the field of endeavor, rather than again with churchmen appointed because of Lutheran structural necessities. Campus pastors who are closest to the revolutionary demand for participatory democracy at the university level have actually been themselves manipulated into embarrassment. That is where we are presently!

Student Movement. In the summer of 1969, The Lutheran Student Movement was born. Its parents were the Lutheran Student Association of America and Gamma Delta (and

the former died at the new birth, the latter lives on temporo-rarily). Thus a wistful renewal of the student movement is being attempted by Lutherans when other national student movements have collapsed. Of course this collapse is really among the more liberal movements and the obvious radical movements have drained their membership; on the fundamentalistic side, the movements are as strong as ever.

Though student movements have always claimed to be independent of the church-as-institution, campus ministers, like fathers, know otherwise. The student movement has actually flourished when campus ministry staff have encouraged it wholeheartedly. (One wonders whether the Holy Spirit is ever present without his aid, the "Dedicated Pusher".) The tension between feeling one's independence and feeling that one is a puppet maneuvered by an institution has always been a real one in the movement. Where campus ministers have encouraged the students to ask of the movement, "Who are we?", they have actually killed the movement.

Again, as long as student movements are broad in scope and organized into a number of interest categories, one can promote them. Within this fellowship a great deal can happen. However, when the passion for action comes, action-groups become highly specific; that large space where the timid can approach and gradually get engaged is eliminated. The life of action is short. The movement then dies. Furthermore, action is always local in space, and spontaneous in time.

To organize action groups into a national organization is to fly in the face of sociological reality. Our colleagues and their students did this, however, in the University Christian Movement. Its quick demise was a foregone conclusion. Unless there are many action groups and enough space to allow the percolation of leadership to the top, there is really nothing to organize. The national organization of the University Christian Mission disbanded after a brief identity examination. Local and regional organizations, hopefully, will continue. It is to be hoped that the failure of this effort will not discourage the Lutheran Student Movement. Careful insights into what a movement is, what staff support is necessary to maintain it, what activities are appropriate for a movement, and how to provide for continuation can now guide us.

For a Lutheran Student Movement to develop, then, campus ministry staff must give every aid. Sociological techniques which strengthen the movement - the retreat, the conference, the

national "ashram" - are still standard. Techniques of teach-ins, work-shops, and debates have been highly developed since by secular youth groups. If, in working for a Christian movement, staff and students are as sophisticated as the SDS is about radicalization and politicization, the movement should have its greatest day.[13]

Final Statement This Statement has placed on paper discussions which have filled the lives of NLCM campus ministers over the years. For most of us, these have been years of fast development; last year's reports have been quickly dated; we scarcely have time to collect ourselves till another happening in the university reverses all the rules. But as Lutherans we have learned to work together, and to experience these new events together. In the past several years this fellowship has extended to campus ministry in the Lutheran Church-Missouri Synod. Our common plight-in-mission has brought us all together. Out of this common experience in toto has come Lutherans in Campus Ministry.

NOTES

NOTES

Preface

1) If we insist that the University mix commitment with knowledge, we should expect writers to mix their commitments with their words. If men like C. Wright Mills and Kenneth Keniston dared to study groups of wiggling people and then risk their own deductions therefrom, campus ministers ought to be able to do the same. One can expect his colleagues who read to keep him honest.

2) See The Christian in Modern Style, Henry E. Horn, (Fortress Press, 1968), p. 46.

3) See Visser't Hooft in The Student World, Vol. 37, 1944, Number 4, p. 269 ff., "The typical 19th century individual has ceased to speak with conviction in Europe."...and he goes on to say that this is not the case in North America ...and that in 1944!

4) Sydney Ahlstrom of Yale has been known to speak in this field.

5) During the discussion of the NLCM Staff, I used to be opposed by Mike Teske of the University of Wisconsin. When I visited him at his location, I understood what he was saying. We were in almost perfect agreement, but we lived against different backgrounds - Madison and Cambridge.

6) I once tried to grab the category of "emergency ministry" from the accepted categories of Lutherans, feeling that then the church-as-institution would understand what I was saying. The protest that arose from campus ministers discouraged any further use of the category!

7) It is well known that the Executive Director of the NLCM was not party to negotiations for the future of the campus ministry; nor was he able to report of these negotiations to his campus ministers. Yet campus ministers of the Lutheran Church-Missouri Synod seemed to have a direct pipe-line to sources of information. Even the joint actions of both, however failed to affect negotiations; in fact, there is not much evidence that they were even received. Whether intentional or not, this has had a bad effect upon the esprit de corps of campus ministry.

8) It is accepted policy within the church to disqualify a person from board membership if he becomes an employee of the board or is under its purview. Thus persons actually involved in the work are ineligible to make decisions. This is exactly the point that the student revolt is making. We hope that our theological students will be the first to confront the church and demand a place on the boards of theological education. Many of us believe that some of them belong there - with faculty.

9) "Sic transit gloria!" Our moment of expected publication never came. A silence was imposed upon us, so complete that several years later no one knew of the effort at all, even the new Educational Secretary at Chicago whose portfolio included such matters. About five years thereafter, new staff members jokingly offered to junk the cartons containing the papers. We offered to store them in Cambridge, and here they are in our archives.

10) See A Basis for Study - A Theological Prospectus for the Campus Ministry, A Symposium by Presbyterian University Pastors printed by Cameron D. D. Deans, Richmond, Va. 1959. This served as a stimulant to at least two of the contributors, John Cantelon and Harry Smith - both of whom have written much since which has influenced the theory behind the United Ministries in Higher Education.

11) Over the years the Staff Conference of the NLCM held annually has been a training center for worship. My own Language and Liturgy grew out of some of these papers and sessions.

12) The Church, The University and Social Policy, by Kenneth Underwood. 2 Volumes. (Wesleyan University Press).

13) I am grateful to three colleagues who have stimulated this Statement and are reading it. My thanks and apologies to:
The Rev. Myron Teske of Purdue
The Rev. Philip Froiland of Iowa State
The Rev. Gilbert E. Doan, Jr., Northeastern Regional Secretary, National Lutheran Campus Ministry.

Chapter One

1) I have offered to have campus ministry columns in our church papers, believing that a) a number of young people from most

congregations are in college, b) that their parents need to see some interpretation by the church of the university world, and c) that the church itself could stand constant communication from this important field. For some reason our editors believe that such a column would be too specialized.

2) See John J. Kirvan, C.S.P., View from A Chaplain's Window, in Case Studies in the Campus Ministry, published by The Church Society for College Work, Cambridge, Mass. 1967,p.6.

3) See A. C. Eurich, Campus 1980. (Delacorte, New York, 1968), p. 58.

4) See Robert H. Eads, A Brief History of Student Christian Movements in George L. Earnshaw's The Campus Ministry (The Judson Press, Valley Forge, Pa. 1964) p. 65 ff.; Clarence P. Shedd, The Church Follows Its Students (London, Oxford University Press, 1938): Suzanne de Dietrich in The Student World, 1943, No. 3, Youth Movements; The Student World, 1945, No. 1; Ruth Rouse's various studies of the Ecumenical Movement, etc. etc.

5) When the two mergers which brought about The American Lutheran Church and The Lutheran Church in America were in progress, I became concerned that campus ministry was not a primary consideration of the merger committees, I dug out documents, and the story behind the original transfer of responsibility by the churches to the Division of Student Service of the National Lutheran Council. I found that the various churches really were in disagreement, and actually transferred varying amounts of the work to the new agency; and the same situation exists today. Dr. Mark Markley's The Lutheran Church and its Students (Muhlenberg Press; 1948) is invaluable for this period. As we shall see later in this statement, we are not beyond the time when going back to an old philosophy may prove helpful.

6) See p. 30 ff. below.

7) See The Student World, 1936, No. 1. By far the deciding factor in turning Christian students to political action was their experience during World War II. See The Student World, 1944-1948.

8) Our campus minister colleagues in New England start walking with the help of Richard Niebuhr; their first glances at

other denominations are through his five models of Christ and Culture. Unless Lutherans yell loudly, this is their caricature that sticks; and one has to learn to read Niebuhr to yell intelligently.

9) See Chapter Seven.

10) Sir Walter H. Moberly, The Crisis in the University (SCM Press 1949); Arnold S. Nash, The University and the Modern World (Macmillan, 1943); Alexander Miller, Faith and Learning (Association Press, 1960); Denis Baly, Academic Illusion (Seabury, 1961) and Karl Jaspers, Paul Tillich and others are in the conversation.

11) The President of the University of California at Berkeley coined the phrase "multiversity" in his Harvard Godkin lectures just before the students forced his departure - and started discussion about the "university" all over again.

12) In the '50's, the renewed interest in religion at Harvard - the provision of a university preacher, a great theologian, and the renwal of the Divinity School gave promise of restoring the traditional religious tone of Harvard. An insignificant incident over chapel use was used to bring this whole development into view. Any overarching and unifying idea system for the university was punctured; religious forces were deflated; Harvard established its secular state setting aside the "idea of the university."

13) Re-reading the enthusiastic first volumes of The Christian Scholar one finds:

Enthusiastic recognition of a theological revival;
Acknowledgment of the recovery of the authentic Gospel;
An optimism about the reality of some unifying philosophy if we but search for it;
An enthusiasm for conversations with intellectuals;
A confidence that in these conversations one could witness to his faith and discover its implications.

The Danforth Foundation deserves great credit, as does the Hazen Foundation, for encouraging and stimulating this movement. A good number of Lutheran campus ministers have benefitted from their scholarships and conferences. A Faculty Christian Fellowship became a pretty strong movement for a time, under this banner.

14) See note 12, Preface.

15) Ecumenical cooperation is a necessity among some Protestants, for their available sources of funding have shrunk. In Cambridge, with the uniting of six denominations nationally in the United Ministries in Higher Education, our local UMHE has only two campus ministers where there were formerly six. On the other hand, funds are used for extensive use of part-time lay personnel as organizers of task forces. If this works, it will be a new opening.

Chapter Two

1) From the U.S. Office of Education's National Center for Educational Statistics, quoted in The Circle of the National Lutheran Campus Ministry, May 1969.

2) That is, they have given up "following their students to universities"; but numbers here are not as important as the way in which Protestant students handle their desire for anonymity. In such situations there isn't any handle left for campus ministers to ploy their personal trade. This will soon come to Lutherans.

3) See David Riesman in Constraint and Variety in American Education (Doubleday & Co., New York, 1958), The Academic Procession, p. 35 ff.

4) The Orientation Paper was called Forces at Work on the College Campus, and was prepared by a group of us in Boston. It was a pretty good survey with excellent areas for discussion. The Section at the Conference, however, shied off from the Paper and ended up with a rather weak statement that no one read. Copies of the Orientation Paper are still available at Cambridge.

5) In the Harvard problems of the Spring of '69, all of us were amazed at what the SDS ascribed to the Corporation - the official ruling body. Even Corporation members failed to recognize themselves in the descriptions. Yet the discussion did open up, and all of us are now involved. Only an incident such as this confrontation could have done this.

6) One of the professors on the Committee of Fifteen to investigate the causes of the crisis, and to recommend punishment for students published an analysis of the various communities at Harvard in mimeographed form. This quotation is from this paper.

7) The position of Chaplain of a college is quite different from that of a campus minister. See John D. Cannon, The Roles and Responsibilities of a University Chaplain in Case Studies in the Campus Ministry (see note 2, Chapter One).

8) See article by Myron Bloy, Alienated Youth, Their Counter Culture, and the Chaplain in The Lutheran Quarterly, Vol. XXI, August 1969. No. 3

9) See below, No. 5, p. 68.

10) In the Social Relations Department at Harvard students acquired the right to teach a course which actually radicalized those who took it. It was naturally popular and effective; but the faculty, after the broadest possible discussion, withdrew permission for it to be offered in the Fall of 1969. The controversy continues in this interdisciplinary and foggy area. What is one to do? By what standards should this be judged?

11) Theological seminaries are now getting the first waves of students taught by professors of religion in universities. There is no institutional love in these students; they are not eager to serve in an organized situation, yet they are very much interested in religion. What does this mean for the church's ministry?

12) In order to properly divide responsibility, the National Lutheran Campus Ministry tended toward regarding grad students as fodder for ordinary congregations or missions. This division between undergrads and grads has meant that no one faces a ministry in depth to grads.

13) To face a new and brighter freshman class each year takes great courage. The minister to undergraduates cannot count on too long a life in that position unless he is willing to accept a father image very quickly.

14) Most of the experiments in campus ministry are in this frontier area. See Case Studies in the Campus Ministry, especially papers by John J. Kirvan of Wayne State: Richard Tombaugh on the Experimental Campus Ministry in St. Louis; Donald W. Shriver, Jr. on Experimental Study of Religion at North Carolina State University.

15) Living in a city near a university, mixing daily with these supporting personnel, gives one a different picture of

academic folk. Snow-storms quickly reveal who really does the work.

16) See note 6 above.

17) Kenneth Underwood has had this to say about work in the new community colleges:

> "With certain notable exceptions, these community colleges are at the point in their religious activities where the large state universities were three or four decades ago. They do not have full-time ministry personnel, but rather rely on interested faculty to sponsor voluntary religious associations and conferences, and on students to keep alive the connection between their local parish experience and their academic life. The rapid expansion of these colleges now confronts the churches with the question of whether there is a primary ministry that a small staff of professional clergy can perform in them which is integral to both the colleges and the local churches, and therefore supportable with enthusiasm by religiously committed faculty, students, and local parishes..." Volume I, p. 155.

18) Underwood again, on experimental ministries:

> "...Few new programs have been instituted by denominational or ecumenical leadership with the explicit purpose of finding out the potential and limit of a form of ministry and then of introducing it in a number of strategic places after careful evaluation. Few campus ministries are commended to the church at large as combining lay interests, historic convictions, and university knowledge so as to be exciting in the adult education of a parish as well as in week-end retreat at a college...
>
> "The churches have not devised policy controls to find out how people respond to new programs before activities go the limit of financial resources and personal endurance. When the aid of a university scholar has been sought by the church, little attempt has been made to encourage the academic community to explore how the varied activities of an experiment might support personal or corporate objectives; rather, church leaders have simply turned over to an expert whose chief interest has been in testing the claims of logic or the theories of his particular specialty." Volume I, p. 11.

Chapter Three

1) See Kenneth Cragg in Christianity in World Perspective. (Oxford University Press, New York, 1967), p. 33.

2) See Willis C. Lamott, Revolutions in Mission. (Macmillan, New York, 1954) p. 21 f.

3) See Philip E. Hammond, The Campus Clergyman. (Basic Books, New York, 1966).

4) I have included a bibliography of the Worker Priest Movement in The Christian in Modern Style, p. 171. By far the best study is by Gregor Siefer, The Church and Industrial Society (Darton, Longman & Todd, London, 1964).

5) One cannot stress this point too much. Of course both sides live together and respect each other, but there is a world of difference between the two. See the December 1959 issue of Laity (World Council of Churches).

6) Of course...Harvey Cox.

7) See Laity, December 1959, No. 8.

8) In 1960, I attempted an extensive Statement on Campus Ministry based on this pattern. It worked out very well and might have been the organizing principle for publication at that time. It is STILL extremely suggestive for wholeness in ministry.

9) The Brothers from Taize wandered into the Boston Area a decade ago to bring about Protestant-Catholic dialogue. I discouraged them, but after they got over their disappointment, they went to Cardinal Cushing who immediately asked them where they had been all this time. From this humble beginning came the Packard Manse talks - long before Vatican II. Since that time, the Brothers have had their effect in several of our campus communities.

10) See The Ecumenical Review, Volume XXI, No. 2, April 1969, p. 98.

11) See do., p. 115.

12) See The Lutheran World, No. 2, 1969, p. 162.

13) See Renewal of Religious Thought, ed. by L. K. Shook (Herder & Herder, New York, 1968) pp. 44-45.

14) See Abraham Heschel, The Prophets (Harper & Row, New York, 1962) pp. 9, 10, 26.

15) These random statements about the prophetic and priestly roles in the First Draft of this manuscript brought a demand for elaboration. The appearance of the Danforth Study in November, 1969, and its use of the traditional categories of ministry: pastor, priest, prophet, king, added to this demand. Because the argument in Lutherans in Campus Ministry flows from a theology of the church rather than from a purely sociological approach to ministry, it seemed better to the writer to provide separate treatment of this matter in Appendix III.

Chapter Four

1) Pastor Philip Froiland of Ames, Iowa (Iowa State University), and a member of my Reading Committee contributed this comment about the "CMEC's" which I feel to be valuable enough for quoting:

> "Something might be said additionally about the CMEC's. One of the problems involved in the CMEC is the polity of the ALC and LCA which is brought to it. This polity insists that there must be a sponsoring congregation which is responsible for the CMEC and authorizes the administration of the sacraments. It implies that the CMEC is not a REAL congregation, because the persons belonging to the CMEC must also hold membership in another "regular" congregation. This means, also, that persons who are instructed in the Lutheran faith must join another congregation at the same time that they join the CMEC. The sponsoring congregation holds a set of records of the CMEC and when a person wants to transfer (after, for example, being confirmed at a CMEC), the transfer is written from the sponsoring congregation, which in most cases, the person being transferred has never seen. It is also true that ALC pastors serving CMEC's do not have voting privileges at the District Conventions.
>
> "One of the possible directions in which the CMEC concept could move is provided by the model of the student

congregation at Dana College, Blair, Nebraska. They have developed a constitution which allows for three types of membership: 1) a full membership which is sufficient unto itself; 2) a "dual" membership which is for Lutheran students who retain membership in a home congregation; and 3) an "associate membership" for students from non-Lutheran congregations who are baptized and hold membership in a home church. 'Before being admitted to membership such students shall give evidence of being conversant with the doctrinal basis of this congregation.' (from the Constitution).

"The attractive part of this possibility is that it allows for a full membership at the same time that it moves in an ecumenical direction. One final word on CMEC's where they are a possibility (that is, where the climate is right, and where local Lutheran clergy let it happen), they provide a tremendous focal point around which the community can gather. That is to say, while all the other kinds of activity take place, with different people involved in different type things, the worship becomes the one place where all gather together, and I think that makes good sense."

2) In the early '60's, a number of conferences were held between mission officials of the churches and NLCM officials, always seeming to end in further misunderstanding and division. Some of us cannot understand why this should be so. We have tried to help out with various papers. Several such papers are on file at Cambridge.

3) See Consultations on the Campus Ministry, Report and Findings: October 23-26, 1968, from article by Wayne Saffen, Campus Minister as Ambassador for Christ.

4) See George Earnshaw, The Campus Ministry (The Judson Press, Valley Forge, 1964), especially the article by Myron Teske, Creative and Experimental Ways of Ministering to the College Mind. Mike enriches all of us with his imaginative programs, his wide reading, his challenging conversations, and his acting as a catalyst for creative work in campus ministry.

5) See Case Studies in Campus Ministry, published by the Church Society for College Work, 1 Brewster Street, Cambridge, Mass. 02138. 1966.

6) See Roger Johnson, Theological Reflections on the New Ministry in Case Studies, p. 55.

7) See Kenneth Underwood, The Church, The University, and Social Policy. Two Volumes (Wesleyan University Press, 1969), Volume One, especially as quoted, note 17 of Chapter Two above.

8) See James Gustafson in Underwood, Volume II, p. 247 ff. in essay, Political Images of the Ministry.

Chapter Five

1) Campus ministers are not alone in their anguish. Recently a perceptive article by Roger Shaull has cut through seminary education. See The Challenge to the Seminary, in Christianity and Crisis, April 14, 1969.

2) See Paul Ricouer in his essay, Truth and Falsehood in the collection, History and Truth (Northwestern University Press, 1965) p. 165 ff.

3) The "university location" for future seminaries of the LCA is really much more than that. We seek the best educational environment which has academic, social, and church resources to be used in the educative process. BUT, the conversation as the setting for theological discourse in the world is central to this goal.

4) We speak from experience with this theology. It dominates student thinking among theological students closest to our situation.

5) See particularly the introductory number of The Christian Scholar, 1953, No. 1, editorial, and the concluding number in 1967 which sums up the whole effort.

6) See note 11, Chapter One above.

7) The traditional Lutheran approach of the "Two Realms" need an awful lot of new thought in the midst of our modern situation before it can bring any clarity to our insights and precise words to our tongues. Gerhard Forde has attempted to set the stage for a new approach from this viewpoint in his The Law-Gospel Debate (Augsburg, 1969):

"...The proper distinction between the realms assures

both a better Christianity, and a better secularity..." p. 232.

8) We have seen the rise and fall of Pastoral Theology and Pastoral Psychology. Arne Siirala's The Voice of Illness questioned the health of the whole society to which we adjust the "mentally ill." Peter Berger lists pastoral counselors as therapists who are part of the machinery of an institution to keep them in line. Kenneth Underwood seems to assume that those who are interested in care of persons are singularly lacking in social awareness. All of these viewpoints are now found among students. There is much truth in the charges, but when they are accepted as truth we are on dangerous grounds. Can we merely hold them before us as caveats, and affirm the excellent work that is being done in inter-personal relationships?

9) See New Wine, Maybe New Wineskins for the Church, in The Christian Century for April 2, 1969.

10) In the days of organization-building in this country and the world, these two principles were extremely helpful. In a day when re-building from the grass-roots is demanded, the rigid use of these principles discourages mission. It is our judgment that we are in the latter stage.

11) See Consultations on the Campus Ministry, Report and Findings: October 23-26, 1968, from article by Wayne Saffen, Campus Minister as Ambassador for Christ.

12) See Bernard Lonergan in Renewal in Religious Thought from a paper, Theology In Its New Context (Herder & Herder, New York, 1968) p. 44.

13) A very fine contribution from this viewpoint is Church and University - A Theological View by Gilbert E. Doan, Jr. in the unpublished collection in the Cambridge Archives.

14) See Chapter Seven.

15) The Protest is effective in bringing the Faculty together and stimulating them to think about these things. The Harvard Faculty, once it was forced to produce, brought forth some good items as a result of the vexation.

16) See Dialog, A Journal of Theology, Vol. 8, Spring, 1969. The Theology of the University by Robert P. Scharlemann

Religion and the Secular University by Langdon B. Gilkey.
Both articles reopen the discussion of the university-as-institution.

17) We have appreciated every appearance of Dr. Sittler at Staff meetings, and many campus ministers owe him a debt for his sermons, addresses, and writings. See also Appendix I.

18) These views are just appearing. At Uppsala, Father Paul Verghese, one of the most impressive voices there, let loose an attack upon these points in an address to the visitors which was taped; Father Georges Florovsky used to speak this way to us at Cambridge; Father Alexander Schmemann added his criticisms in the Swope Lecture at Gettysburg Seminary in 1968; recently Father Verghese has appeared in Study and Encounter (World Council of Churches, Spring, 1969) on this subject. Our Staff studied the article of Krister Stendahl in depth, Paul and the Introspective Conscience of the West. This article admits the truth of the criticims leveled at us.

19) An evidence of the latter is the work of J. Lawrence Burkhalter of Harvard Divinity School. From the Brethren tradition, he has worked on a theology of discerning the spirits.

20) See Institutions and the Person edited by Becker, Geer, Riesman et al. (Aldine, Chicago, 1968), article by David N. Solomon on Problems of Professional Work, p. 9 f.:

> "...The dirty work of society, whether physically dirty or socially disreputable, must be done. While some occupations specialize in dirty work, almost every institution includes some such work. People in the occupation usually feel the need to make their own peace with the work, with themselves, and with others. This may involve a terminology to make the work seem less dirty, concealing the dirty aspects, referring the dirty work to less favored colleagues, or sloughing it off onto members of other occupations. If work, or some aspects of work are, or are regarded as, dirty, workers seem to feel the need somehow or other to structure interaction so as to mitigate the impact."

In the campus ministry we make peace by calling this dirty work, administration. Most of it is necessary to actually provide the base for any work at all. Yet no provision is made for this necessary work in the thinking of most campus ministers. This is our weakness!

Chapter Six

1) See Case Studies...p. 49 ff.

2) See the issue of Laity, December 1959, No. 8.

3) This is the thrust of the entire book. It is intended for the self-conscious Christian...it would not make much sense to the agnostic.

4) See p. 46 ff.

5) See J. Christian Beker in Biblical Theology Today, New Theology, Number 6, edited by Marty and Peerman (Macmillan, 1969) p. 24:

> "Possibility may be our new idol and a life of non-commitment our new 'possibility.' For Hegel the real was the rational, for us the real is the relative. The possibility syndrome produces our identify crisis, so that it becomes increasingly rare to meet students with a mature sense of vocation and commitment."

6) See James Cass, Can the University Survive the Black Challenge? in The Saturday Review for June 21, 1969; also Elliot Duane Moorman, The Benefit of Anger in the same issue.

> "Proximity accentuates differences as often as it fosters assimilation. Not infrequently, as it turned out, it was distance that made the liberal heart grow fonder." p. 69 above.

Insights such as this as coming out of the Black Revolt. As one discovers here, and in the university, the Blacks are not part of the Student Revolution against the university. They want the best the university can give them.

7) I have described this in The Christian...p. 19 ff.

8) It is a shallow liberal viewpoint that rationalizes a human being's need for a special place for activities, and then

argues it away. Studies on play (Homo Ludens by Huizinga; Man at Play by Hugo Rahner; In Tune With the World by Josef Pieper; The Feast of Fools by Harvey Cox) on festive habits, on celebration, on Black Culture have all helped to reveal the extremely varied patterns of man's life. Campus ministers would do well to cease their tirades against a sacred space for worship as though that were always the retreat refuge for Pietists, and adopt the pastor's pose which works gently in faith.

9) See Homo Ludens by Johan Huizinga (Beacon Press, Boston, 1954). The same insistance on the relevance of sacred space is made by Frederic Debuyst in Modern Architecture and Christian Celebration (John Knox Press, Richmond, 1968). An obvious lack of humor is discernible in those who argue against this creaturely need.

10) I have attempted to defend "Forgotten Dimensions of the Campus Ministry" - worship and pastoral care - in a paper of the above title; also in a reply to an attack on the same by John Duley through the pages of The Christian Scholar.

11) See a fine article in Study and Encounter (World Council of Churches), Vol. V, No. 1, 1969, Information Technology by Donald M. McKay, p. 24:

> "What we do with a physical or biological discovery is, at least, in democratic theory, subject to normative decision by the community. But when a man makes the normative process itself his subject of investigation, he acquires a power which can in principle elude control by that process - as long as no limits are set to his freedom of investigation.
>
> "In any case, there can be no doubt that the future will see the technical resources for the manipulation of society increase, perhaps dramatically. It urges upon us a question which must remain unanswerable within science itself: If manipulation of society one way or another becomes increasingly unavoidable, by whom and to what ends should it be exercised, and by what canons should it be judged?"

12) I refer specifically to my colleague at M.I.T., Don Lee, and his development of Interface - a place for such activity in the basement of a building at the Institute.

13) We are troubled at Harvard by the fact that the leaders of student protest are all from that one department which was formed by Psychology, Sociology and Anthropology reaching toward one another. As if this generalized approach to man were not stretching far enough, some students are turned on only by the most generalized statements of those who also have leaned away from their studies and dream a bit. These dreams then become the factual material for movement. One cannot answer this sort of perversion of academic material.

14) See Hannah Arendt's interesting essay, Truth and Politics in Between Past and Future (Viking Press, New York, 1954).

15) Is this a characteristic only of New England?

16) The problem of Internationalization has been explored by several issues of The Student World. At Cambridge, we are involved in The International Ministry in Cambridge which has moved from a pastoral concern for foreign students to providing a platform for them where they can express their own views on their own terms. Despite the excellent opportunities they have for an American education, there are ways in which the whole educational method of our universities is white, Western and chauvinistically American. In the drive for "internationalizing the university" is much of the fervor and direction of the Black Revolution. The problem is, how far should the church go in making this its program? How far should this be taken over by the university itself?

17) See Chapter Seven.

18) See note on Chapter Two, note 4.

19) Quoted on p. 89 in The Christian....

20) See The Christian in... p. 82.

21) do, p. 175.

22) do, p. 52.

23) See Edward de Bono, New Think (Basic Books, New York, 1967-1968).

24) Johan Huizinga, Homo Ludens (Beacon Press, Boston, 1954)

25) Josef Pieper, In Tune with the World (Harcourt, Brace & World, New York, 1964) See also Harvey Cox, The Feast of Fools (Harvard, 1969)

26) See The Christian Century for April 2, 1969, New Wine, Maybe New Wineskins for the Church.

27) See Reflection, a Journal of Opinion at the Yale Divinity School, Volume 66, No. 1, November, 1968, p. 3.

28) See Baron von Huegel, quoted by William Coleman in The Christian Task of the University, p. 58. We would not talk in terms of virtues but in terms of processes, but the result might be the same.

29) Michael Polanyi, Personal Knowledge (U. of Chicago, 1958). Polanyi had very little effect at first, but today he is seen as having been the prophet of a new development.

30) Watson revealed the crass side of the scientist's personality and even the publication of his book was discouraged by university officials.

Chapter Seven

1) See M. M. Thomas, Issues Concerning the Life and Work of the Church in a Revolutionary World, one of the best addresses at Uppsala Assembly. It is fortunate to have one who knows the revolution as well as its excesses as Chairman of the Central Committee.

2) See The Student World, 1947, No. 4, The University in a Technological Age by M. M. Thomas. See also Hans-Werner Gensichen in The Lutheran World. No. 1, 1969.

> "Today a call is coming from the ranks of these same converts for a 'real world revolution,' beginning with 'national uprisings in which Christians participate.'"

3) See Dr. Visser 't Hooft in his address to the Uppsala Assembly, one of the finest also.

4) See The Student World, Vol. 37, 1944, No. 4, quoted as note 3 in Preface.

5) This is the thesis of Hannah Arendt in an essay "Tradition and the Modern Age" in Between Past and Future (Macmillan, 1954). She believes that Marx ended a whole era starting with Plato during which men could confidently believe that thought could be separated from action.

6) M. M. Thomas' words in the address above. His characterization of the revolutionary fits our campus experience to a tee.

7) See The French Student Revolt, The Leaders Speak (Hill & Wang, New York, 1968) and one can almost hear the script of the SDS.

8) See above note on Chapter Six, note 5.

9) From the Transfiguration experience, of course. The Harvard Crimson, Commencement Issue, had an article by one of the students who went along with the take-over at first. He describes the euphoria he experienced.

10) This is the transfer that Forman demands to be accomplished immediately. That it should come no one would object.

11) See Committee of Fifteen Interim Report on the Recent Crisis at Harvard University, June 9, 1969. Mimeographed.

12) See above extract from Rosemarie Reuther in The Christian Century.

13) The forgiveness of sins is a corporate experience demanding an absolver, a penitent, and the Spirit. More should be done in the relation of this reality to the sources of institutional life.

14) These lectures are summed up in the Harvard Alumni Bulletin for May 19, 1969, p. 31 ff.

15) This is found in the first pages of Between Man and Man.

16) Quoted in The Christian.... p. 51.

17) Found, I think, in The Sacred Canopy.

18) I am working on the problem of language in liturgical use and find great help here.

19) See Interim Statements on Rights and Responsibilities, June 9, 1969. Mimeographed.

20) See in the Harvard Alumni Bulletin for June 9, 1969.

21) See above, note 12 in Chapter Five.

Chapter Eight

1) See Phillip E. Hammond, The Campus Clergyman Basic Books, New York, p. 3.

2) This description is second hand from Mike Teske.

3) See Case Studies..., Views from a Chaplain's Window by John J. Kirvan.

4) There is a huge psychological barrier which churchmen must face here. J. Gordon Chamberlin in Churches and the Campus (Philadelphia, Westminster, 1963) has opened it up somewhat. He describes five campuses; opens up what is happening in the religious dimension as administrators, faculty, students, pastors, and laymen see it. He then shows the complete divorce between what churches think they do and what these groups feel that they do. Use of some such studies as the center for seminar groups might turn a congregation toward mission.

5) The Danforth Foundation has spent the past five years in a depth study of the campus ministry. The study will appear in the Fall of 1969. The present Statement should then be reviewed, and a Lutheran statement be prepared in review of the Danforth Study.

6) Our center at Cambridge has had a line of trainees.

7) See The Church Review for November, 1968, Alienated Youth, Their Counter Culture, and the Chaplain, by Myron B. Bloy, Jr. "Mike" Bloy has now come full circle in his ideas of the Campus Ministry. This is an excellent article in every way.

8) See F. Thomas Trotter of the School of Theology at Claremont College, in The Christian Century, June 4, 1969.

Chapter Nine

1) See Chapter Two, p. 11.

2) Gil Doan suggests that some kind of variants be suggested for phasing out a work such as
   --availability of local funding,
   --adequacy of work of other churches/congregations,
   --openness of student body,
   --self-generating, self-multiplying capacity of work at a given site,
   --visibility of work to funding sources (and the impact of reduction of support),
   --importance of the institution in the whole higher education scene (etc.)

3) See Kenneth Underwood's assessment of the work demanded at new community colleges, p. 155:

> "With certain notable exceptions, these community colleges are at the point in their religious activities where the large state universities were three or four decades ago. They do not have full-time personnel, but rather rely on interested faculty to sponsor voluntary religious associations and conferences and on students to keep alive the connection between their local parish experience and their academie life. The rapid expansion of these colleges now confronts the churches with the question of whether there is a primary ministry that small staff of professional clergy can perform in them which is integral to both the colleges and the local churches and therefore supportable with enthusiasm by religiously committed faculty, students, and local parishes..."

3) Underwood's statement about ministries in new community colleges (see Note 16, Chapter Two) shows how such a shift would take us back decades in the qualitative style of ministry. Nothing is wrong with this if the church knows exactly what is happening and chooses this direction.

4) This statement may be challenged by some of my colleagues. I hold an extremely high regard for the university and its effect on our society which the present revolution has not shaken. In this I stand with Kenneth Underwood and Harold Taylor (Students without Teachers. McGraw-Hill, 1969).

5) Only the cooperative requests of all religious leaders for religious preference registrations have opened up students' affiliations for such an approach. Lutherans no longer find their colleagues interested in this direction of movement. If Lutherans intend to continue such a system, they will probably have to become more centered in the church-as-institution. It can be done, but we should know in which direction such movement carries us.

6) Underwood's concept of campus ministers as precursors of Christian ministry necessitates a full affirmation of this direction of movement. He sees the massive development of institutions bringing campus ministry within the reach of every parish. Specialized ministry in prophetic inquiry (campus minister per se) must color the ministry of the whole church.

7) It is with a blush that I leave this paragraph as originally written. It is a perfect example of the arrested development of Lutherans against Underwood's total concept; a confirmation that perhaps our machinery is stuck at the pastoral and priestly levels. I will have more to say on this in Appendix III.

8) See The Lutheran Quarterly, Volume XXI, August, 1969, Number 3. There is an excellent introduction by the editor, Gilbert E. Doan, Jr., short statements by the presidents of the three Lutheran church bodies, and then the following articles:

The Christian Community in the Academic Community by Lee E. Snook
Campus Ministry and Student Dissent by Jerry Pedersen
The "World Tomorrow Morning" by Clyde R. McCormack
Christianity and Science - Out of Step! by Myron M. Teske
Alienated Youth, Their Culture, and the Chaplain by Myron Bloy
Campus Crusade for Christ - A Crisis in Lutheran Theology and Practice by Clyde R. McCormack
Implications of Campus Ministry for Urbiculture by Alvin Rudisill
European Campus Ministries by Arthur R. Seyda
Impressions of L.W.F. Exchange With the American Campus by Eberhard Chappuseau
Some Theological Explorations for Campus Ministry by Lee E. Snook

Hopeful Dynamics for Church Renewal, The Relation of the Campus Ministry and the Churches by Henry E. Horn
A Late Dispatch From the Front by Rudolph Johnson

9) Oscar Ice suggests that we encourage local development by seeking Directing Committees with at least 2/3 membership from college staff or students to provide on-campus control of local program.

10) See Note 1, Chapter Four.

11) See The Church, The University, and Social Policy, Volume II, Working and Technical Papers. pp. 3-24.

12) One of his most powerful statements is the following:

> "The most strategic decision in the next decade will be whether or not the churches are going to give ministry to higher education top priority as the chief avenue, properly carried out, to lay leadership of the church and to the understanding of the major structures of the world in which the church must serve. Granted all the failures and illusions of scholars and students in sensing the political and social realities of our times, the work going on in the university is the principal source of significant Christian education and action in the future. The failure of church leadership in major boards...to make this decision in the next few years may mean that it will be generations before the church recovers its capacity to share in the lives and work of the modern world. Perhaps she will always bear the tragic scars of default on such a policy decision." p. 201

13) I have always maintained that only a sentimental pietism keeps us from looking squarely at the student movement, and planning for its development. That pietism assumes the movement to be the work of the Spirit whose movements are like the wind. Yet it is obvious that the student movement is the hang-over from the last conference or retreat. Careful sociological thinking about the institutional requirements to organize for spontaneity might provide a very good opportunity for the Spirit to do his own work.

APPENDIX

Introduction In writing Lutherans in Campus Ministry, I was perhaps attempting the impossible. The depth experience that one has at one particular place can provide hidden meaning to open up similar experience elsewhere; on the other hand, missing emphases in one's limited experience may result in great gaps in a whole survey. The interpretation of any single minister is thus vicariously that of all; but it is likewise limited to his time/space, and viewed through his structural instrument.

To open up this document for the analysis and criticism of others, a First Draft was circulated. Responses, except for several critical ones, were favorable and appreciative. Much more radical criticism came from the author himself. Within several months the platform has moved - and his reading has brought new insights. These would argue for a completely new writing.

But, to expose readers to an entirely new document would assume that the last word could be spoken. Instead, rapid change is part of the campus ministry. In the face of this it is better to say something substantial at one time and place - then, provide for revision from time to time.

Three chapters have been provided in the Appendix because of reader reactions:

I - A Personal Credo. A vigorous disappointment was expressed over the lack of a specific theology in Chapter Five. At the urging of members of the Reading Committee, I have gone as far as I am able toward a basic theology of campus ministry for my own work. This theology, under the title of A Personal Credo may not satisfy others in much different situations; I prefer to place it in the Appendix.

II - Areas of Creative Conflict. A number of criticisms were launched against the text from platforms which are perfectly logical, but are not my own. I have tried to open up horizons within the text to allow for wide divergence in a common ministry. I believe that Lutherans have a basic unity of goal and program. However, it is only right to list these areas of creative conflict; none of us is so sure of himself in the present changing situation, as to fail to admit the possibilities of an opposing view point. A possumus has replaced the damnamus in our creeds.

III - Pastor-Priest-Prophet-Governance. There is a lingering nostalgia for discussion of philosophy of campus ministry in terms of traditional roles for ministry in the Christian Church. The use that the Danforth Study makes of these traditional roles challenges Lutherans for a response. We have attempted a short treatment of this problem which should now stimulate a much more extended treatment by some colleague.

APPENDIX I - A Personal Credo

"...If the history of the (campus ministry) profession were traced to its origins in the late 19th Century, a series of motifs for campus ministry appears somewhat as follows - in roughly chronological order:

recruitment for foreign missions
recruitment for the ministry
evangelism
organizing students for social service
conservation (protection from the secular)
away-from-home hospitality
proving "religion can be fun for young people"
preparation for post-college church life
breaking down interdenominational barriers
proving religion to be intellectually respectable
being a Socratic gladfly to the campus community
ministering to the structures of the university
helping the university to be the university
fostering interdisciplinary dialogue
furthering the secularization of society
engaging students in social action projects
furthering the humanization of society
facilitating the internationalization of the university and the society
mobilizing the forces of university reform
converting the university into an instrument of radical social change
engaging in revolutionary 'class' warfare

"There are exceptions of many kinds, of course, to such a generalized scheme, but most of the above have served for a time as the *sine qua non* of the organized campus ministry of each of the major Protestant church bodies in the U.S., and the succession of motifs has largely been recapitulated in each local campus ministry. What is intriguing about this scheme is that these motifs have succeeded each other at a pace which has accelerated geometrically; the last ten motifs are essentially products of the last ten years."[1]

This provocative list of successive motifs by the Reverend Gilbert E. Doan, Jr. strikes an immediate response in my own experience. Being one of the few second generation campus ministers, and having now served over a decade and a half in one place, I can witness to each successive stage; I can summon forth the particular theology that nourished each emphasis and my colleague

protagonist of each; I can still hear the vigorous negatives they hurled at the work and thought of their immediate predecessors as yet another messianic era arrived in campus ministry. After such seasoned experience, one is extremely reticent to champion any one structure over against another. He is also hesitant to trust the rhetoric about "successful experiments" elsewhere.

In fact those of us who stay on and on adopt defensive dynamics. First, the structure which we ourselves inherited is assumed to be the platform from which successive programs are launched - old fashioned though they may be. Strengthening this platform with financial support, building up staff, cementing relations with academic institutions has become of primary importance. The prevailing models of "religious work" which students bring with them to college - old fashioned though they be - become the first consideration of continued work. That continuing stance of Lutheran tradition which brought us to the campus in the first place becomes the object of concern, study, and often defensive action.

Thus while Gil Doan has accurately listed the changing fads which have successively swept through campus ministry as current program, many of us have carried on our deepest struggles with the unconscious, the inarticulate raison d'etre for Lutheran presence in any locality. To greet changing moods and currents, there is always a new theology - a correction that is always timely and helpful. For the establishment of a platform for Lutheran presence, no such theology is at hand. Only defensive wrestling with the situation can bring this forth. For instance, some of my colleagues have urged me to seize the "theology of hope" and offer it in a vigorous and positive light. Directions of men like Moltmann, Rahner, Schillebeeckx and Dewart are suggested. Michael Novak's Theology for Radical Politics could open up the revolutionary front to Christian exploitation. And, of course, I am enthusiastic at these insights too.

To recommend a new theological emphasis, though, is not enough. The heart of my own struggles would hardly be exposed. For I serve as pastor of a changing community of persons who still worship, who gather to listen to what the Word of God might say, and who follow what my colleagues might unknowingly call, "a normal congregational life" - whatever that is! When I identify myself with these successive waves and motifs which always depend upon negatives to their immediate predecessors, how is it possible that the combined message is not a thunderous NO to all that I do? What possible room is there for a community of broad

representation in the university? Where is the space within which Christian metamorphosis can take place and one can have the slightest notion of his own state of development? My own work has been with this problem; my life with my people a workshop; and my most intense struggles have been with the unconscious, inarticulate center of traditional church life.

It is just assumed by many in North America, especially those who have been influenced by sociological theory of the past decade, that there is no life in the old structures. Those persons who hold the microphones, and who write the slick books chant this same song. One has to do a little discriminate looking and reading to find that there are other voices and books. Thus, in the preparations for the Uppsala Assembly, the conversations and printed material on the structures of Christian life came out of a North American and a North European study groups in typical prophetic form. Only intense digging revealed that there were other voices, voices that were not heard because they took an opposite position.

Hear Paul Verghese from the Orthodox Churches, one of the voices at Uppsala that cut through the confusion:

> "...perhaps the best way to deal with the problem of the congregation is first to have the humble willingness before God to understand one's own failure in worship and to learn from others as well. No solution of the congregational problem which does not deal with the worship of the congregation will ultimately show the way out."
>
> "The Church is the life, the soul, the sustaining element in the body of creation. We may not see the connection between the Church and the life of the world, but this is a mystery which we have to respect."[2]

Several voices sounded forth to represent the experience of Christian in socialistic countries, warning that their experience will be the real paradigm of Christian life in the "secular world" rather than that of Harvey Cox:

> "In certain places, especially those in which the Church faces hostility and organized opposition, it is important to strengthen the local parish, or congregation, in every way possible, to hold it together and tend it as a shepherd gathers and feeds his flock."[3]

and again:

> "We must remember that this (socialist - anti-Christian) may very soon be our world. After having been in most of the socialistic countries during the last few years, I have been astounded that some churches, which for us seem traditional and conservative if we measured them by our term "structural" or "morphological fundamentalism," are missionary churches. Therefore, in our search for new structures of the missionary congregation we should not despise the missionary congregation. That is in my opinion the great spiritual and theological danger that threatens us. In certain situations (such as the situation in France) one might arrive at a state of tension which might be a pre-schismatic state. I listened attentively to Gibson Winter's statement that we no longer have public worship and public proclamation. It seems to me that this is one of the major questions that we must ask ourselves and our congregations why we no longer have public worship and public proclamation."[4]

At least three specific areas in these minority reactions require comment: a) the problem of church structures; b) Lutherans and public proclamation; c) Lutheran affinity to this minority position.

Church Structures. Americans are almost overwhelmed at present by sociologist-theologians and by their condemnations of structures. No good word can be found for the institutional portion of the church; not for its real estate, its habitual liturgies, its financing, its traditions. We are encouraged to angelic fantasies where we can move freely, in perfect poverty without real estate, still providing a 100% service and program. This angelic fantasy is a sort of modern appearance of apocalyptic belief; many responsible church leaders take their own institution to the very edge to meet the coming Kingdom; enthusiastic congregations have melted into the air in what were to be congregations "without walls." The disappearance of the church-as-institution in these institution-less dreams is subtle, but is now happening at an alarming rate.

It is hard to understand how intelligent persons can admit that man is by nature a social being, that institutions are an essential part of his life, and yet never existentially involve his thinking in the reality of his own institutionalization, for better or for worse. Though we allow the sociologist to study marriage as an institution of society, our own marriage is always a completely personal affair. Why must we always identify

structures as over against us, as objective, while we think of ourselves as wholly subjective, not part of any structures? How can we think of the church as an institution and not of ourselves as the church? Why is the one always they, the other always we?

This particular hang-up is exposed by these quotations; the existence of a whole host of other sociological theory is opened up for us. Isn't it possible that the church-as-institution exists just to answer these questions; to bring the solitary into families; to provide the incarnational fact into institutional life? Is there not a ministry performed when the church as an institution of freedom just continues to exist among the other structures of society?[5] Because we do not understand, we have turned ministry into a service by individuals to institutional life of various forms. We lose sight of the fact that a community which provides for the struggle for personal identity-in-community may be dealing with the basic struggle for life's meaning in our time. Finding some answer to this problem within the church's fellowship will provide automatic effect in the larger societal context.

On these grounds, I find meaning in just keeping a living congregation alive. The administrative efforts which can keep its life strong are what Underwood calls the role of governance. James Gustafson's Political Images of the Ministry make immediate sense. I have written of this in Chapter Seven, but I believe that the next decade will see sociological theory spell out the implications of this position.

Lutherans and Public Proclamation The Lutheran tradition, it seems to me, stands or falls with the proclamation of the Gospel in the midst of a listening group of people. This is not to say that therein is all there is to the Christian style of life. It is to maintain that the proclamation of the Gospel - the oral handling of the apostolic tradition - within the expectation that - in the midst of this attentive people - the Word of God will come alive as the center of our life. I cannot conceive of any living theology that does not start with a believing people at worship, at prayer, in service. Theories of the Word that do not deal with a praying people around the Word are, for me, pure theory. The Word comes to be THE WORD in the midst of a believing and listening people. My theology is that of the church centering in the Word in living form.[6]

When the center of our church life is quite obviously public worship, and when theologians assume the existence of a living

relationship between the people of God and their Father, why, then, is theology so reticent to face this dynamic center? When this question is pressed beyond its rhetorical dimension, we meet embarrassed responses which leave one to assume that a living relationship between God and man belongs to a past piety or to romantic liturgists.

I suppose all Lutherans would insist, however, that public proclamation itself has NOT ceased. For a church, built upon the proclamation of the Gospel, it had better not cease. We find many voices today that would protest identification of the Word of God with Scripture, as though one could only find that Word by reading exact lections in the midst of a believing people. Instead, they would substitute modern readings rather freely in place of the church's lections in public worship; and the younger generation applauds heartily. One remembers Martin Buber's passage in Between Man and Man where he attacks his idea of Luther's and Calvin's conception of the Word as Scripture. Buber likens the Word of God to a meteor which suddenly flashes across the heavens and is gone - a spontaneous event to those who happen to be watching; the Scriptures are, for him, only the cold meteorite which testify to the event, but the event was of another character. Modern Luther scholars as well as theologians dealing with the "hermeneutical problem" have shown our present conception of the Word-as-event to approach that which Buber puts forward.

Having said this, though, there is a rather desperate sense in which the Scriptures are indispensable as a guide and standard. When the strongest argument to "get with the changing world" is put forth, there still stand out the basic postures of life which have been formed through Christian tradition, guided by Scripture. And Lutherans, among all Christians, are almost defined by a Scriptural stance. It is the alien character of this stance in our modern world that creates a dual life for the Lutheran - a bi-lingual posture - as I have argued in The Christian in Modern Style. For this reason, I bridle somewhat when I hear about the end of preaching, the absence of interest in that worship which centers around the Word of God, the disappearance of formal exegetical work with careful preaching in favor of "homilies", and the re-designing of church buildings to wipe out the Protestant tradition of preaching. My experience in my parish does not move in this direction. To be sure, new methods of handling the Word of God through the apostolic tradition are needed; but basic reliance upon Scripture, especially the critical function, is still an essential part of a Lutheran's style.

Lutherans should get used to this style as increasingly different from that of their Protestant friends in our time. Dean Robert C. Johnson describing Karl Barth from his own vantage point as a "post-orthodox" theologian has said:

> "I find that I am at once repelled and attracted by a theology written in this stooped position. In the repulsion, I have no sense of loneliness at present. Our most persistent problem with Barth's theology, as we look back at it from another epoch, would appear to be traceable precisely to this characteristic habitus. He stubbornly refused as a dogmatician to look up: while we tend to be impatient even with the suggestion that we pause and look down. Nor was this position an accidental affection. It was intrinsic to his methodology."[7]

This characteristic "habitus" of "looking down" at Scripture is an intrinsic methodology which Lutherans share with Karl Barth. Moreover, it has been an abiding one with Lutherans as a confessional church; we have not gone through the tidal changes of Protestant theology in the past several centuries because this confessional habitus has provided a constant point of reference.[8] Though I would not dare to overemphasize the point, I believe that one can demonstrate a distinctive seriousness among Lutherans to have the Word proclaimed.

As I have said before, when my non-Roman campus ministry colleagues talk about their theological pilgrimages from liberalism to neo-orthodoxy to secular-humanism, I have to opt out. For the neo-orthodox movement brought others extremely close to our Lutheran confessional stance; then when they left so soon for secular-humanism, they left me standing surprised. For, on the one hand, I never knew any other world than the one they suddenly discover; and, on the other hand, for me the results of Biblical Theology and its discoveries still fructify my essential bi-lingual stance. Because this Scriptural lean has been the occasion for shaping my insights into discoveries in the world and the world to come, I cannot but affirm this posture. The sudden events of depth perception in life allow me to live through the long periods of seeming irrelevance for the times when the words become the Word of God for me.

Campus pastors are aware of the alien character of this stance to the younger generation. Its backward lean is, as we shall see, the opposite of their future orientation. They would substitute a contemporary lean, and count on immediate depth experience. They would then snip off all connections between these

"happenings," cutting the cord of history. Yet the life-blood of the Lutheran ethos is carried through the historical sense. And the re-membrance through the tradition is basic to our Lutheran tradition's re-presentation today. That we are in danger of being erased should certainly be in the consciousness of any sensitive person in a world set against the past.[9]

Lutheran Minority Affinity Much needs to be done to articulate this Lutheran ethos in our day - wherever Lutheran identity is endangered by ecumenical compromise or cultural change. It is generally assumed that any cooperative scheme will bring together the strengths of each constituent group. The opposite usually happens. Ecumenical cooperation usually brings the weak points of each together simply because the strengths are always in the unconscious stance in life which is inarticulate. Thus, the conversations most readily effected are about things one can talk about, often quite inconsequential; and locked away is the raison d'etre of each constituent communion. Often in truly adolescent style, one articulates his reactions against the very position which is his strength. This brings forth the great disappointments that hover around ecumenical engagements.

The feeling of support that Lutherans receive from the presence of both Roman Catholics and the Eastern Orthodox in ecumenical gatherings stems from a deep common feeling for the catholic tradition, and a style of movement within this tradition. For Lutherans, this movement is through the channel of the historic confessions. One just starts with this faith and the theological traditions therein; one does not construct completely new theologies. Certainly new theological interests are evoked by a changing day, and new ways of exposing traditional theologies are occasioned by the changing lights of scholarly study. These bring forth new emphases and ways of organizing the material. It is within this approach to the theological problem that we have written Chapter Five.

Theology of Hope One such reorientation of our total way of looking at theology and the Christian tradition is provided by the current emphasis on Christian hope. For many, it is as if a light of another color now flooded the world with light, a light which changes all our perspectives. Briefly...almost all of our religious life heretofore has been looking backwards at what used to be; even the way we think of God is as the one who was. Yet the stance of the scientific-technological word is that of a lean into the morrow. To live within the modern world is already to live in the future

because of the amazing interconnected power of this technology which makes the far future the immediate present.

Thus we are apt to have a confrontation of opposing postures, quite visible to every on-looker: those who still live within the religious dimension leaning backwards; those who live within our modern world, leaning into the future. This is exactly the problem thrown at college students when they arrive on a campus. Identification with the former is impossible in this situation. For the campus pastor who has to identify with the world of the university, his own connection with a church leaning into the past is equally impossible. In this polarized situation, it is to be expected that the sensitive campus pastor should be revolutionary.

The rediscovery of the living power of hope today becomes crucial. The fact that the God whom we find in past events is always the One who is to come; the fact that he is to come in this very history in which we now move - makes the Christian community that which hopes, which looks expectantly in actual happenings for his coming. Suddenly the problems of life become the arena for God's appearance, and the stage for action by his people who, because they hope, meet him in the midst of their actions. No wonder those who hold this theological position can see racism, war, changing styles of youth's life as the exact places where they must be engaged. If they desert any listening stance to what God has done in the past, it is because they find those who listen thus always in the position of listening, and never enlivened in their hope.

Edward Schillebeeckx has expressed this succintly in God and the Future of Man in an exceptional last chapter:

> "...A faith in God as the One who is to come, as the future of the individual person and the community of persons, must show its effectiveness in and to this world if it is to avoid being dismissed as incredible because of the pre-understanding of our contemporaries. Faith which has as its content the divine promise of an ultimate eschatological fulfillment for every man and in every moment of our lives proclaims God as the One who is to come - and, what is more, as the One who is to come in the very history that he nonetheless transcends - has to make this believed promise come true in history and has to do this precisely by making history new. Believers themselves will have to show, in their total commitment to life, where the richest

springs are that can overcome the evil that deprives man of his joy and improve the world by really caring for man. In their total commitment, they will have to show who they are who have the power to protect the constantly threatened dignity of man and to bring salvation here and now. At this level, faith in God as the future for man and mankind will have to prove itself true."[10]

Those who have lived through the rise and fall of the Social Gospel can forgive Father Schillebeeckx for his post-Vatican II superlatives. But many Lutheran campus ministers are extremely grateful to such theologians of hope for providing an obvious Scriptural, prophetic, eschatological base from which to turn future-ward and thus provide for celebration of the present as the future's opportunity.

Worship as Celebration If the discovery of the "theology of hope" has reestablished the theological morale of many Lutheran campus pastors, a like discovery of worship-as-celebration has provided the expression of this hope with a structure in time and space. This regular celebration of hope actually feeds this hope into the life-blood of the people of God, and in a way that orients them in life.

Over sixteen years' experience in celebration through Word and Sacraments in the heart of a changing culture has brought me to affirm that MUCH MORE HAPPENS in worship than meets the eye. Every service has been in a critical setting; a good number of attendants are agnostic; any restless questioning of attendants as to whether we should worship or not would probably have resulted in a tie vote. Yet, without exception, things happened; enthusiasm was always the result; changed attitudes - long afterwards confessed - took place. On the basis of this experience, I must affirm the primary value of this celebration - even in the face of the most critical and anlytical devaluers.

Knowing that my own experience is radically different from that of most Christians at worship today, I once asked an extremely sensitive alumnus how he would compare the worship at University Lutheran Church with what he was currently experiencing. His reply was that whereas others talked about coming into the presence of God, it was quite obvious that this was merely a pious cliche without substance; no one really believed in the Presence anymore. The difference was that evidently Henry Horn did!

I don't know whether or not this was a compliment. But it is perfectly true that years ago, in my study of the Reformers, it appeared to me that they believed in the actual presence of Christ whenever the Word is proclaimed in the middle of a believing congregation. Basic to their position was the actual presence of Christ, attested to by such acts of the congregation as rising and singing, "Glory be to thee, O Lord" and "Praise be to thee, O Christ." These were recognitions that more was here than just the oral words from the Gospel. The problem of worship to me, then, was the stretching of the imagination rather than rationalizing the language. One could, of course, go either way in the reform of worship - perhaps both. Still, the basic problem is the loss of imaginative sensitivity and the wasting away of the intuitive powers of the mind. Certainly it is not difficult to stimulate the imaginative powers once one has pointed to the problem. And celebration, festal setting, playful action, movement in worship have come into our experience. In the center of all is Christ's presence bringing us to God in the midst of our secular mess.

Imagine my delight in reading Dietrich Ritschl's Memory and Hope[11] which affirms on theological grounds my existential discoveries. For Ritschl, a theology of hope is exactly what is called for. But hope without the celebration is whistling in the dark. Forgotten by the theologian - and often by the liturgist - is the reality of Christus praesens (Christ making himself present) throughout the history of the Church. This was forgotten, according to Ritschl, because a static concept of God as Perfection removed him from the flow of time and space. The world was not thought of as the place of his presence. Instead another realm was developed in thought. The Risen Christ then becomes a bit of history that inspires our faith and becomes effective to the degree that faith is nourished by the backward glance to The Event. The Lord-to-come is even raised above us to the Perfection. The ideal of life then becomes to see the Beatific Vision and saint-hood is the state where this becomes reality. Blood, sweat, and tears - the sign of sainthood today - was hardly the setting for the Beatific Vision.

The missing and all important dynamic for Ritschl is Christus praesens, always hidden and therefore giving life to Christian worship, not simply a principle in Christian experience. Ritschl attempts to restore Christus praesens to the center of theological reflection; theology then becomes reflection upon the life of the people of God gathered around this Christ-on-the-way-to-becoming-the-Lord; reflection upon the process by which

that which is hoped for comes to be. In so doing, he gives theological argument for that which I had been seeking in weekly worship. It is this Christus praesens under forms of proclamation and celebration - "where two or three are gathered" in that name - that enlivens our faith and inspires our hope. This presence, always confessed by Lutherans but rarely imagined, is imagined in a celebrative mood. This is what I believe worship should be.

The first aim of any campus ministry, therefore, is to actually find that celebration of Christ in the academic world, under the form of Word and Sacraments. It is this celebration which opens our eyes and unstops our ears. Its setting is in the world where we are; its attention is on the Christ who comes - focussed in public reading and comment by a representative of the apostolic tradition. (It is fervently hoped that he has had some training in that difficult Word, and that he has done his particular homework for each occasion.) Oftentimes, in our day, the campus minister himself has to provide this just because the worship leans backward and has no conception of the presence. Sometimes, though, the hopeful lean of a Christian community, its celebration of the Christus praesens, and the obvious involvement therefrom in crucial problems of our time and space, so provides adequate opportunity for worship that a Lutheran campus minister may be freed to move into subsidiary activities: those of pastoral care, counseling under the Word, teaching, governance (traditional responsibilities of campus ministry). But, in recent times, the gap between past and future has widened into a chasm; the time of worship in congregations throughout our land is when this chasm is demonstrated in the setting of worship, the language used, the models imagined. Where the hopeful are allowed to celebrate this hope in the presence of their Lord, enthusiastic worshipping congregations of youth have evolved.

The difference between congregations - past-oriented and future-oriented in hope, cannot be overemphasized. Only the latter has any place in campus ministry.

New Approach to Creation Just recently, one of our former campus pastors[12] provided a case study in that theological wrestling which is a part of daily life for the campus minister. Struggling with the problem of pollution and spoliation of the created world in our time, he was constantly irritated by writers who pointed to the Jewish-Christian doctrine of creation as responsible for our misuse of the world. It is alleged that the Genesis story of creation, placing man at the

pinnacle of the created world and giving him dominion over all, has been responsible for this whole development, now so threatening to the continuation of life on our planet. Stimulated by a course under Professor Joseph Sittler, he started to dig into the factual material. He soon discovered through a study of Gerhard von Rad a totally different theme of creation from the Yahwist story of creation. This story pictured God as the loving gardener who has given over his gardening function to man and expects to receive the garden back in the best of shape. That this stewardship motif provides a continuing note in Christian history and tradition is obvious. One has no difficulty in seeing the obvious mandate which this motif provides in our day.

Both of these motifs are present. But, in a day of generalizations it is easy for the most intelligent writers to grab a few notes and use them for a whole argument which is completely convincing and destructive unless some of us are ready to deepen our inquiry and strike at the warped thinking in propounding the original thesis. Here these two themes of creation seem to have been developed by Protestant and Catholic thinkers. The dominance of man over the created world provides Max Weber with his thesis about the Protestant Ethic; that of gardener has been nourished in Catholic circles. But the separateness of the two traditions has kept them from challenging each other. Today where divided lines intersect in ecumenical discussion, we have to restudy these theories, listen to others, ask for forgiveness, be somewhat suspicious of our own limited tradition: in short, the campus ministry is constantly reorienting itself theologically.

Summary I have attempted to illustrate how any theology of Lutheran campus ministry is made up of skirmishes on two opposing fronts: an affirmation of many new insights which the changing scene of theology affords, and a strong defense of and increasing confidence in our inherited faith. This has been my own path. Some close to me are more perceptive than I and properly remark that this is basically a theology of the church living under the Word of God.

APPENDIX II - Areas of Creative Conflict

A revolutionary age has thrown a question mark into the face of every position a person might take. Openness to the creative possibilities within the grasp of man also brings uncertainty and indefiniteness.[13] In a world where human community and unity are desperately needed for survival, narrow fundamentalism held with stubborn rigidity seems to be the only way to keep one's position sharp and clean. And there are many who have taken this path with a new tenacity. Campus conservatives are perhaps more successful than in the past.

The campus ministry is united in its desire to respond to a revolutionary age, as well as to adopt the stance of church-in-mission. For many, however, the distance one is stretched between church-as-institution and their campus world has almost torn them apart. Such campus ministers as are fortunate to lead a gathered community often have little empathy with others who must live in a strange world without the support of believers.

It is necessary therefore for us to list new areas as places where the church is ill-at-ease, even alien, and to applaud campus ministers who are doing pioneer work there - to suggest that their discoveries may very well change the face of the campus ministry in the coming decade.

1) The Counter-Culture of Youth The shape of a new life-style is already apparent among youth the world over. Such occasions as the Woodstock Festival bring thousands into the public eye from all over the land. As if piped by unseen pipers, they flock in mystic sympathy to exhibit their life-style before a wondering nation. Respected studies of their personal psychology like those of Kenneth Keniston, as well as empathetic reports such as Paul Goodman and Theodore Roszak[14] testify to the appearance of a total-life-style. Some describe it as a religious movement with a qualitative difference from what we have thus far known.

We call this a counter-culture because it seems to have its source in alienation from the prevailing culture. The feeling that there is no place for the full expression of human life in today's culture leads them to experiment in life's possibilities. These experiments are enhanced by whatever technical means are available. At present, no clear commitment ties them with their experiences except a strange empathy for the underdog wherever he may be. The language of the counter-culture

is emotional, expressive, obscene in the original meaning of the word (against the prevailing scene), and symbolic.

Nowhere is the contrast between generations more dramatic than in the university world. Young people who were caught up in the training for excellence of the late fifties and early sixties are just finishing graduate school. Everything they stand for: comfortable living, a vacation spot, a good job and salary, service of their country - is rejected tout court by the younger counter-culture. At the extremities of our campus work are both of these "generations."

Of course all of us in campus ministry are confused by this sudden change. On the one hand, we have to applaud the drive of these young people to the sources of truly human life, their willingness to be committed to their own movements, their devotion to the underdog, their moral indignation. On the other hand, the church is totally rejected in these counter moves; our ties with the past tradition are severed in their consciousness; our whole way of life is, to them, a survival from a dishonest age that failed to face its problems but passed them on to them.

Caught between church and youth culture, many of our campus ministers identify with the latter. This means a beard, careless clothing...the works; such outward signs of inner loyalty are rigidly demanded by the counter-culture. Attempts follow to speak of the Christian faith in youth's language, to offer forms for youth's expression of whatever faith they have, to encourage splendid actions that only youth dares to take to heal the running sores in our society...this becomes the campus ministry program. And the dangers are obvious: either this campus minister is misunderstood by the church that sent him to the campus and this ministry dies for lack of funding, or he is sucked up into a culture which has no language to express what God has done in Jesus Christ and he loses his identity.

Many of our campus ministers feel that youth is finding an entirely new style; that this style will carry them into "normal" adult life; that a completely different adult will result; and that their numbers will overwhelm remnants of past cultures. Those who take this position soon find themselves joining in the bitter negatives hurled against the prevailing culture and against the church; and they look forward with hope to what is to come, anxious to find some way of bringing the Gospel into this changed situation.

Others find it extremely difficult to take this position. In fact they find it hard standing shoulder to shoulder with such pioneer ministers. Cutting the historical and traditional ties with the past seems to them to be biological suicide and Christian homicide; they believe, that a) our very biological being is historically determined and knowledge of one's self must imply such a memory, and b) the Christian Gospel is history, gratefully remembered, and therefore, earnestly expected. Moreover, the expressive language of youth's culture seems to them to be a very small color in the total spectrum of human language. To confine one's worship to this color is to turn it into self-expression at the very time when the self seems to have less and less to say. Some campus ministers believe that we just have to ride this wave out, while sticking to those ways that we consider to be authentic.[15]

My campus minister friends always remind me that they too would like things to be different; but that we are confronted with a massive Woodstock, that the followers of the new style have come out of every congregation in this land, and that they are actually our Five Thousand in the wilderness, hungry and without leaders. They believe that the campus ministry in reality should start in the midst of youth's counter-culture.

2) Identification with The Movement Closely identified with the counter-culture is the revolutionary movement to change the prevailing culture. This movement has been pictured to the general public as the effort of a small, determined group of radicals, following the accepted methods and program of world socialism. It IS this! Everyone knows that! But it is so much more! How else explain the tremendous following of youth behind Senator McCarthy's bid for the Democratic nomination, their shift to Robert Kennedy, the grief that swept the country in the assassination of two hopeful leaders, and the popping out of radicals on almost every large campus in the country. An almost universal cry of anger and despair has risen from the youth of the world.

Moreover, as we have said above, the present state of our institutions is reason enough for despair. The older generation readily admits having been responsible for a huge drift toward chaos while we felt completely inadequate to do anything about it. All this to them is just obscene, and to us also. It is no wonder that each incident brings out a new following. We should not count on having our sons and daughters doing what we told them to do! Something much better is needed.

There are now a good number of Lutheran campus ministers who

have identified with The Movement. While not necessarily replacing our Lord with Che Guevara, they have stuck with student leaders even when the police clubs have cracked into their skulls. How could they do otherwise when several years previous these same campus ministers were pointing to these very evils?

Perhaps the best expression of their point of view has come from the Roman Catholic writer, Michael Novak, in his Theology for Radical Politics. He sees students fighting for three basic realities: authenticity, a new sense of community, and a revolutionary employment of power:

> "Put more sharply still: it becomes increasingly difficult to see how a Christian can live in these United States and not protest with every fiber of his being against the militarization of American life, the appalling mediocrity of American imagination and sensibilities, and the heedlessness and irrationality of merely technical progress."[16]

The Protestant ministers with whom I work are identified with students in The Movement in a pastoral way. They tell me the trials of individuals in The Movement, how often the very best idealists are being lost in the in-fighting, and yet how these students are involved in three great movements which gather up their whole lives: against war; against racism; for a new style of life.

Who can say how much the church is indebted to the campus ministry for the church's slowly evolving social consciousness? Certainly the leadership of our campus ministers in committees of social concern through the country testifies to a social sensibility for which they are admired by many young pastors. It is no wonder that several, so involved, should find Lutherans in Campus Ministry too "institution-centered." They would insist that it is quite impossible to do campus ministry today without being a part of the radical movement.

I have great sympathy for this position. However, I find it impossible to deal with campus ministry of a revolutionary stance. There can be cries for reform, and for radical change of the institution, but one must have some institutional base for what he says, for where he moves - or the support evaporates and the ministry is gone. "So be it!" they would say. And I respect that answer. Traditional Lutheran postures would not provide many models for revolutionary stance; only a

romantic understanding of the prophet speaking the Word.

We would insist that the prophetic word is that which is sounded within the church-as-institution and that calls the church to radical reform in its own house.

3) Need for New Forms The cry for new structures for the church is almost unopposed today. Experimentation is the order of the day. Even in congregations, enthusiastic ministers champion a deemphasis on buildings and routines, and an emphasis on spontaneous program; and things then dissolve in the face of our highly organized society.

Many of my colleagues would find my defense of the gathered Christian community dated. Some of the most thoughtful note that the parish as we know it has its origins in the Roman familia - a very strange sociological entity to our youth culture today. Whereas collegiate groups, fraternity houses, and also congregations could make sense in days past, the present student prefers one or two intimate acquaintances and then his corporate kicks in a Woodstock mass. There seems to be nothing in-between. Therefore, should we expect to resurrect the parish in a renewed form when the unconscious ways in which we now group are no longer the same? Are there not other groupings for celebration, natural to our age?

There can be no doubt that the rediscovery of small groups and their inter-personal dynamics has brought a revival of hope that here may be our answer. Others, specializing in one-to-one relationships, insist that such meetings can bear a larger load of communicative traffic than we have imagined.

I have no desire to predict the future. I can only witness to the present possibilities of the parish I have had as a tool for the communication of the Gospel, and as a gathering place for the faithful. The negatives hurled against it are only partial truths, in my experience, and they are better parried by positive programs. The most enthusiastic of our campus pastors are those who have rediscovered the congregation's life in the university as the platform from which countless new programs can be launched, and to which they can then retreat with honor. It is hard to see a better platform coming in the clouds of the future.[17]

We cannot escape the suspicion of university congregations that Kenneth Underwood voices in his Danforth Study. Where care of persons, and nourishment of an institution are uninformed by

intense involvement in the dynamics of knowledge and action in society, the whole point of campus ministry is vitiated. The congregation should not be distinguished for separate treatment. On the other hand, we are proud of the stance of a number of our student congregations and university missions. Any depth study of them will reveal them as foundations of renewal.

4) Ecumenical Stance Some negative reactions to Lutherans in Campus Ministry were received on our treatment of Lutherans in the ecumenical demands of the university world. We could have predicted this reaction at any generalized statements. Where interdenominational cooperation has been traditional, reactors demanded that we be extremely wary of any entanglements; where such cooperation is fresh and new, reactors were indignant that we treated Christian colleagues so shabbily, implying that Lutherans have some special gifts that others do not have. Part of this variance comes from the situation. Long-time acquaintance with interdenominational cooperation has had a wearing effect on some of us; we can't possibly adjust and readjust to the changing fads of theology. Contrarywise, in large sections of the country, cooperation is on churchly, theologically stable bases.

The situation is muddied by the fact that Lutherans themselves are not even able to declare inter-communion with Lutherans on a national basis. This brings in the peculiar use of the term ecumenical for relations between Lutherans!! Each situation, then, is thrown into an ad hoc decision where the variables of platform, theology, personnel and program are regnant. Almost nothing, or anything could be said.

In the face of such confusion locally, we have tried to point out the conservative pole on the right and then leave room for movement in the new world of cooperative projects.[18] Certainly, as we face vast numbers of students and institutions un-reached, and survey our feeble resources, joint work is a necessity. The Danforth Study goes further and recommends that universities actually take a hand in forming ecumenical team-work which will be committed to prophetic inquiry.

In ecumenical cooperation, the campus ministry is far ahead of the church-as-institution. Whereas the church-as-institution can ignore other churches, even in local communities - and flourish - the campus ministry starts in a pluralistic soup. Starting with our own Lutheran identity, we must find those who most closely work for those aims which are natural for us. I have spoken of this in A Personal Credo.

5) Worship as the Center of Ministry There has been continuous debate among us as to the place of worship in campus ministry. It is assumed, of course, that worship is important; but this worship is also assumed to be part of the regular life of the church in its congregations - not in specialized campus ministries. Campus ministry was projected to deal with the auxiliary activities in a scattered situation: pastoral care and teaching. The presence of some of us with worshipping congregations of university people was welcomed as an aid to the main task of campus ministry, but, until recently, it has not been pure campus ministry.

We have alluded to the break through in the '50's when a "preaching point" was established at the University of Michigan. Since then, there has been a veritable take-over by worship as the central activity for our campus ministry. But in the most avant garde situations, common worship itself is on the way out. College chapels are empty; itinerant preachers are paid their fees and embarrassingly pocket them for having addressed wooden pews; worship as an activity is for many activist students a ridiculous absurdity.[19] Should Lutherans reestablish worship as a central activity just in time to see everyone go out the door? Can traditional Christian worship interest youth today?

The question is REAL! And it hasn't helped to have specialists in the liturgical movement around us who have failed to exhibit social awareness in this worship. A good number of our younger men are allergic to such a liturgical emphasis. On the other hand, where the immediate setting of worship is obviously the problems of this day, and where the preacher has prophetic gifts to apply the Word of God in obvious fashion, there is always a university congregation.

As is clear in this essay, the author has always been lifted in every service of worship in his congregation. Enthusiasm is there, and it spreads. That experience alone gives us the audacity to suggest that worship can be the center. Against a withering counter-wind, our articulation of this position may not have been quite convincing. We admit confusion, but we believe it to be the expectant confusion before a notable breakthrough.

6) Campus Ministry in the City It is extremely difficult to write Lutherans in Campus Ministry and tie our argument to what is happening in New York, Boston, Philadelphia, Cleveland, Detroit, Chicago and San Francisco. Yet to this observer, the universities are being

surrounded by an intricate urban complex, and the lines of distinction are extremely difficult to trace. In Cambridge, my Protestant colleagues have reorganized their entire campus ministry - not around the two great academic institutions - but around three program categories: Internationalization; Urbanization; University Reform. In the development of the program, urbanization is primary, higher education almost dropping away in this day of university embarrassment.

Certainly the urban scene is in today's spotlight. All of the universities are alerted to the expected contributions they must make to solve its problems. My concern is that the campus ministers will adopt this new field, run so fast into this field as to lose their souls - if we may assume their souls to be in higher education. Meanwhile, boards of missions are deeply concerned with the urban complex, and are now quite sophisticated in their hopes and programs. Surely some joint study programs could bring forth cooperative programs where each would have his specific concern, properly funded in joint fashion.

As of today the plight of urban students falls somewhere in between these two jurisdictions. Experiments in campus ministry among urban students need the expertise of social and inner missions; higher education, on the other hand, is a level for which specialized personnel is needed to find the power structures, to offer help in this anonymous, depersonalized environment, and to speak out in trust as loving critic. In this paper, I have assumed the stance of higher education in traditional fashion. Models of urban ministry have not been as fully set forth as one might desire because a) we have little evaluative experience to test the adequacy of present models, and b) the much larger complex or urban problems is involved, different in each situation. Perhaps the vision of "University-City" which sees the total urban complex as the new campus would bring forth ideas of the ministry needed.[20] At present, with declining financial support, our task is to refine the essence of "campus ministry." I would agree with Kenneth Underwood, that in the effort of prophetic inquiry - in higher education itself - we may make our best imprint.

7) University Reform vs Pastoral Care Lutherans are some of the only campus ministers left who still maintain their primary interest in the care of persons. It could hardly be otherwise. Over the past decade other Christian communions have experienced a rapid decline of students who are willing to open up their personal life even to revealing

denominational preference. Thus the assumed constituency for campus work is disappearing into the woodwork somewhere. Fortunately this change is paralleled by a philosophy of higher education which values one's educational influence in decision-making effect more highly than the care of an indiscriminate number of ordinary folk.

Though Lutherans are highly suspicious of this move, the same dynamics are beginning to have their effect upon us. If students still reveal their Lutheran labels, they have built up enough resistance to any church-connection during their college years to worry us. Some of our Lutheran colleagues who have been taken up into the clouds of college administrations call to us to join them, for the possibilities for the faith are endless. Then there are campus ministers who wonder what wisdom the church has that can match that of the university; what moral virtue has a man of the cloth to assume that university people are not seriously engaged in honest tasks? Projects for university reform, and for the internationalization of the university seem grandiose; and no one bothers about human relationships which should be the pastor's forte.

Pastoral role or role of prophetic inquiry! This argument swirls wherever Lutherans consider their cooperation with ministries in higher education around them. We feel that this argument is an extremely creative one, and something that we should be constantly engaged in despite the pain. Both poles must be defended; both influences must interpenetrate the whole. We would rather see the argument out in the open, actually keeping alive tentative cooperation, than behind defensive and separate positions.

Summary These then are suggested areas of creative conflict. No single answer is possible at this time. Campus ministry should be allowed wide room for divergence. Administrative officials should be prepared to defend the positions taken by individual campus ministers in these changing times.

APPENDIX III - Pastor-Priest-Prophet-Governance

During the '60's, Lutheran campus ministers who ventured out into the ecumenical world were aware of intense conversations that were going on to which they were not a party. At conferences or ecumenical gatherings a strange jargon seemed to bring nods and knowing looks to the majority; yet this jargon kept its secrets hidden beneath some well-used and familiar words that seemed to provide the consensus with meaning, but just didn't make sense to Lutherans...such words as pastoral role, priestly role, prophetic role, decision-making processes.

After the First Draft of Lutherans in Campus Ministry, it all came out in The Church, the University and Social Policy by Kenneth Underwood, the Danforth Study of Campus Ministries. Though specific description of the conceptual apparatus of the Study is revealed by associates of the author - his untimely death having taken him before the work was finished - that apparatus shows clearly in the total organization of the material and in the shape of recommendations.[21]

A solid sociological base reveals that any profession must concern itself with four distinct areas: persons, care-of the institution, values, and influence on the surrounding society. Any consideration of a profession must involve one in a study of all four of these categories and in their effective interrelationship.

Of course, we should expect the church-as-institution to have struggled with this professional problem. Four models of institutional leaders have prevailed in the church's tradition, each of which has its own history: pastor interested in persons; priest assigned the institution; prophet discovering new values; governance personnel providing the effects of the institution in the larger social context. These four: concern for persons; trained skills; values and basic theory; and public responsibility are described for the Christian ministry in the following excerpt:

> "1. Pastoral or integrative roles have been primarily individual-oriented and include such actions as prayer, spiritual counseling, pastoral calling, hospital visitation, conducting funerals - a deep concern for personal need and want: spiritual, social and physical.
>
> 2. Priestly, or pattern-maintenance roles seem

symbolic and cultural and are characterized by preaching, interpretation of belief and doctrine, manipulation of persons and resources in conformity to institutional norms and laws, leadership in worship, and celebration through the sacraments.

3. Prophetic inquiry or adaptive roles, emphasizing the powers of rationality to affect adjustment, bespeak action designed to train and educate, to appropriate from a perceived external social reality or situation such language and cognitive argumentation as will bring one's own institution and people into harmony with that defining external situation.

4. Governance or goal-attainment roles, essentially instrumental in nature, emphasizing utilization of components - situational factors (physical and financial resources), other actors, organizations, and the like - for the achievement of particular goals. Advancing educational objectives, manipulation of finances, the construction of facilities, board and committee activity, represent obvious particulars, although the recognition of and competence for effective guidance and leadership as critical aspects of modern organizational life are also integral to governance roles."[22]

The authors continue:

> "These four concerns - concern for persons, trained skills, values and basic theory, and public responsibility - are the central themes of the professional ideology always mentioned in the sociological literature on the professions and in the professions' statements of purpose..."
>
> "What makes a man a professional is the style of action in which he holds all these claims in tension and uses them as resources for service, rather than letting himself be trapped into reducing the tensions by concentrating only on theory, technique, concern, or public leadership..."[23]

Only a hasty reading of this preliminary analysis of the profession opens up whole worlds for re-thinking the campus ministry.

Underwood's investigations showed the traditional patterns of campus ministry arising out of the pastoral and priestly roles.[24] The content of ministry was usually supplied from the institutional desires of the church. There is no doubt where he thinks the emphasis should come. Prophetic inquiry is identified in campus ministry with ministry in higher education. The university is regarded to be the most influential institution in society; rationality the highest instrument of man. But it is prophetic inquiry with immediate effect on social policy (governance) that must be priority number one for campus ministry now.[25]

Lutherans tend to be rather suspicious of such a position because of its secular character. Two immediate suspicions arise: first, that Underwood underestimates the pastoral and priestly roles; second, that Underwood was enamored of spontaneous, experimental ministries. Both are wrong.

At no place is the pastoral or priestly role ignored. In fact, Underwood insists on the necessity of reemphasis. But the color and quality of these roles must now be informed by the values discovered in prophetic inquiry; another way of saying that the quality of the church-in-mission must now dominate the church-as-institution.

Underwood resolutely refuses to praise those experimental ministries - even in prophetic inquiry - which fail to be closely related to the church-as-institution. He sees campus ministry always as the total interplay of all Christians in the university in these four categories, where all work positively toward the total gift this church might bring. If criticism could be brought here, it is rather that as a sociologist, Underwood thinks always of the church-as-institution, whereas that theology of the church that would effect his wide-ranging views is absent.

But this has a pervasive effect upon Underwood's whole apparatus. A dynamic reality of a community of believing Christians meeting together under the Word of God, offering themselves to be led by the Spirit in the presence of the Risen Lord is difficult to dice up into sociological categories. When the term pastor is confined within inter-personal dynamic, priest becomes the operator of the institution, prophet - a research-scholar type, and king borders on the manipulative - one feels that the apparatus has strangled the living models.

We do not propose to be harsh. It is my opinion that Underwood

has left a massive legacy in his Danforth Study; that the instrument he has used to study the profession of the ministry is far ahead of those we have seen in Protestant Christianity; that the general directions for movement are sound despite the student revolution! It is just that Lutherans find his categories cut right across our own interpretations.

The term pastor, for Lutherans, retains its original general meaning of shepherd. Thus there are pastoral dimensions to the priestly, prophetic and governance roles. The term king, derived as it is from the kingship of our Lord is probably used more by Reformed Christians than Lutherans, for their desire to make the kingship of Christ visible in their time and place has projected a program of governance for the believing community to effect. There is a hiddenness to kingship for Lutherans which is terribly important to respect in view of our experience with the powers of darkness, and the strange reality of the Cross.

This leaves prophet and priest as the two living models for Lutherans within which they set forth the content of ministry. And it is characteristic of us to polarize these two concepts and to try to find the meaning of ministry in a dialectic between them. Several campus ministers requested me to expound my brief allusion to minister as prophet and priest, in the hope that through this exposition, light might be thrown on the present demands for ministry. The following exposition is my answer.

The Protestant Tradition - Prophet There is abundant emphasis on the prophetic principle as the Protestant heritage. The Protestant ministry has a self-conscious prophetic stance. This stance has positive and negative aspects. Positive is the prophet as one who speaks the Word of God to a listening people. The "Thus says the Lord" sounds through as the moral conscience of the people of God to every human institution. The negative aspect is the withering criticism of every operating instituion, starting with the church itself. Classical Protestantism has seen in the prophet the NO written large on the back of priests.

On the other hand, Protestants have seen the model of priest interpreted by functionaries of that name in the Roman Church. The priest seems to be the perfect institutional man, always doing what the institution directs in the forms that the institution traditionally uses. Inasmuch as the priest has to be the legitimatizer and justifier of the institution, there is just no way he can be separated from the institution itself. He is part of the furniture.

Supposedly, the prophet is free of the institution. He can project the Word of God at it from the outside; he can always talk to the institutional people over against him. He is thus the type of the revolutionary. And we should expect such a prophetic voice and conscience to sound forth always from the Protestant pulpit where the prophet's successor takes his place.

A Caricature That this typical Protestant viewpoint, all-pervasive in its influence till recently, should overwhelm us is natural. Yet serious studies of the Biblical model of prophet qualify this picture, show it to be a caricature. To talk of the prophet as an opponent of the institution misses the point. The great prophets were first of all men with deep understanding of the covenant relation between God and His People; this covenant they insisted to be the basis of human institutions! Therefore, they were actually concerned with the source of institutional life. Their moral conscience was aroused when the fresh source of all institutional life was plugged up with all sorts of refuse. Their discernment cut through this ossified refuse and they saw the true relationships which bind man to God and God to man in free covenant relation; their program was to open up this free interchange.

Just as the Protestant imagination has changed the original shape of prophet, so this preoccupation with prophet has done violence to the model of priest. Originally, the priest's main duty was to handle the Word of God for the people, and to evoke the people's response. When the prophetic movement - arising as it did partially from the priests themselves - seemed separate, it was the priest's duty to "offer up for the people as much of the prophet's dream as the people at any one time were ready to offer."[26] This had wide cultural significance of which the cultic expression in worship was only the visible symbol. In this whole activity of standing between God and His People, sacrifice occupied the central place. Sacrifice for Biblical people, however, meant something quite different from what post-medieval man imagines the act to be, as Yerkes[27] has shown so convincingly. Actually the Biblical act of sacrifice may be the best source of a new view of stewardship today.

At any rate, the great danger of the priest was to put his emphasis on the cultic expression of the life of the people, alone, rather than on their total cultural expression. It is much easier to channel everything into liturgical formulae, than to express one's sacrifice in living form. The prophet actually called the priests back to their total task, emphasizing its primary importance.

Of course, the prophet's danger is two-fold: on the one hand, failing to enter into the Council of the Lord and thus allowing his words to confirm the obscenities of a society without God, and on the other separating himself from the People of God so that his message is no longer within the channels of its life and history.

Our Lord as Prophet/Priest The Christian tradition immediately joined these two models in our Lord and then added the third of king. The prophetic stance becomes the Word of God in human life, "the Word made flesh." Everything which was in the prophetic word was in Him; this is the testimony that the New Testament writers seem to make. He is the fulfillment. Moreover, as the writer to the Hebrews insists, Our Lord is the perfect High Priest. All that the priests were to do he did. As the prophetic word made flesh, so the priest also becomes victim, the only intermediary between God and man.

Because of this, we believe that he is king over all. How this kingship is to be discerned, and acknowledged, is a matter on which we differ as Christians. Our future hope hinges on the confession that he is "Lord of Lords." This inspires our hope and lightens our tread in our present pathway.

All of these three confessions (of our Lord as prophet, priest, king) seem to be telescoped into the model of Shepherd, or Pastor. Our Lord is the good pastor. We assume by this that he mediates God's word, that he offered himself for all of us, and by so doing draws forth our own offering and that - in this constant activity, he rules (that which he does prevails).

Pastor as Prophet/Priest It is only in a derived manner that selected and trained members of the church can serve as pastor. Our Lord is the only true pastor. However, we select, train, and lay hands on some to be pastor for us - all the time seeing through him, and expecting him to make present to us our true pastor. In our divided Christendom, the Roman tradition has insisted upon seeing Our Lord through priests; Protestants see him through the ministers of the Word - prophets. But implied in each model is the total combined prophet/priest/king content of pastor.

A great deal of careful thought has to be given to the implied undertones of the term "pastor" in Lutheran circles. Conversations with other Christians in which the term is used reveal to us that the term does not carry the same overtones and under-

tones to them. This, then should lead us to serious consideration of the problem of authority today - the authority which is immediately conveyed by the term, king. If our Lord is king, what does this mean; how is this kingship mediated in our world? We do not face this question at all by decrying our own authority and making it less than church members expect it to be! Can we not find in the development of imagination the expanding reality within which such authority can make immediate sense?

The term priest also carries with it emotional baggage. Institutionalism and priesthood, as we have seen, go together in Protestant prejudice and alas, so often in Roman Catholic practice. If my argument has made sense, such identification is a caricature of true priesthood. Instead, the priest is in charge of the institution - the loving gardener of the garden. This is his duty and specialized function. If the authority of the minister, derived from Christ, is under attack, the pastoral nurture which is his function is also suspect today. And, as we have shown in Chapter Seven, the functionary of the institution is probably the most needed person today.

Of course, the prophet is the man of the day. He is omnipresent and he steps to the microphone for every cause! We can be grateful that this is so, for several years ago it wasn't. On the other hand, in his separation from priest and king, he is not the prophet that the Christian is accustomed to follow. To claim to sound a moral voice without living among the people is to prefer a John the Baptist type of prophet instead of the one who moved with publicans and sinners. To insist upon the prophetic character of the revolution seems to refuse identification with the people of God - demonstrated in the Eucharist. One wonders whether the true integrity of both prophet and king is not dependent upon the action of the priest who is also victim.

At any rate, those of us who are pastors are inseparably identified with the High Priest in function and calling. We dare not forget that our authority is derived, and comes to us from a future where his kingship is fully acknowledged; this tempers any exercise of this authority over the present; perhaps our authority stems entirely from our hope!

Again, the Word of God which we handle as prophet or preacher is not a voice which we project on others. For since the Word was made flesh and now dwells within the church in the Holy Spirit, the articulation of that Word is the task of the whole

believing community. Ordained personnel are its effectors. And this implies responsibility to involve the whole people wherever we discover that Word.

Nor is the pastoral function one which belongs to functionaries of the church alone. Nothing is more calculated to bring about the acolyte mind. Instead all of the nourishing of human growth under the Word of God belongs to all who are gathered and share their lives. The pastor effects this also.

In short, the sending of an ordained campus minister into a campus community is assumed to be for the purpose of revealing the presence of the Lord, prophet/priest/king, in this particular place; for rallying together those who know him and love him; and for serving in whatever way the celebration of his presence directs.

NOTES ON APPENDIXES

1) See The Lutheran Quarterly, Volume XXI, August, 1969, Number 3, p. 222.

2) See World Council of Churches publication, Concept for May, 1964.

3) George Casalis of France in the above issue.

4) Gunter Jakob, in the above issue.

5) After we have swept the pietistic demons from our homes, it is time to attack the identical problem of fashioning an institution but in the world. A great deal of confusion about this positive attitude toward any organization is present in the campus ministry. It is extremely difficult to affirm such an earthy task as keeping an institution going. But after all, the regular life of this institution provides a whole host of services on a personal level, and, despite all of the yearning after power among institutions, one's own personal life is all he has!

6) The chaplain of Wellesley College, the Rev. H. Paul Santmire, gently chided me for coming up with such a strong emphasis on the Word. He pointed out that theologies of the Word are out of date now, and that I really had a theology of the church in inarticulate fashion. I have tried to rearrange things a bit to emphasize this fact which I believe to be a true one. But the regular actions of this believing people in pondering words which have a definite origin cannot be overlooked. Mine is a theology of the Word in the church; or the church around the Word.

7) See Reflection, publication of Yale Divinity School, May, 1969.

8) I speak for Lutherans in America whose confessional conservatism may embarrass some university trained Lutherans from the continent.

9) Really! It is difficult to overestimate the interdependence of a confessional position and the historical mind. Maybe Lutherans are not able to please youth but must just wait it out.

10) See Edward Schillebeeckx in God the Future of Man. (Sheed & Ward, New York, 1968. p. 182)

11) See Dietrich Ritschl, Memory and Hope. (Macmillan, New York, 1967.)

12) Credit to the Rev. Robert Brusic, formerly at Cornell; now in Philadelphia, Trinity Lutheran Church.

13) See Chapter Six, Note 5.

14) See Kenneth Keniston, The Uncommitted and The Young Radicals. (Harcourt, Brace & Word, 1965, 1968). Paul Goodman, The New Reformation, article in N. Y. Times, Fall, 1969. Theodore Roszak, The Making of a Counter Culture (Doubleday, Garden City, 1969.)

15) Gil Doan constantly affirms this.

16) See Michael Novak, A Theology for Radical Politics. (Herder & Herder. New York, 1969) p. 17.

17) See Chapter Four, Note 1.

18) See Wayne Saffen, quoted p. 43.

19) Kenneth Underwood describes this process in Part IV of The Church, The University and Social Polity. The wide separation between clergy and laity in evaluating worship is treated in Volume II by Demerath and Lutterman: The Student Parishoner: Radical Rhetoric and Traditional Reality. Julian Hartt takes a different viewpoint in Volume II: Liturgy and Politics.

20) See William Birenbaum's article, "Cities and Universities: Collision of Crises,"in Campus 1980 edited by Alvin C. Eurich. (Delacorte, Dell, New York) p. 62 ff.:

> "The future university - reliant upon a wide variety of industrial, governmental, and artistic resources and talents not unable in view of competition to monopolize the best of these talents available - will be compelled to redefine its concept of "campus." Necessity will lead to an extension of its day-to-day operations beyond the pieces of real estate upon which its special buildings stand. The function of the university will inevitably reach into the theatre, museums, industrial laboratories, libraries, and centers of financial, social and political research housed in other urban institutions.

"The future 'campus', therefore, will be coincident with the pattern of location of central urban resources and will reach out to where those resources actually are. Great museums may become the future 'departments of art.' Symphonic and musical organizations may become future 'departments of music.' Research centers in banking and finance may become the foundations of future 'departments of finance and economics.' Hospital research centers may become the future 'departments of life sciences.' Government commissions and research staffs may become the backbones of future 'departments of political science.'

"Finally, the city itself may become the new campus, and learning - which is in fact coincident with living - intricately interwoven with the day-to-day activities of the city people."

21) This is lifted out by the Commission on the Danforth Study of Campus Ministries in a little pamphlet, New Wine. (St. Louis, Mo., 1969).

22) See Underwood, Vol. I., p. 389.

23) See Underwood, Vol. I., p. 421.

24) He never objected to these roles; in fact, he insists they are necessary. But they make little sense in campus ministry unless prophetic inquiry injects its values into their blood-stream and changes their content.

25) This is effectively spelled out in New Wine in a challenging manner.

26) I believe that this had its origins in a book by A. Abrahams I read long ago.

27) Yerkes, Royden K, Sacrifice in Greek and Roman Religion and Early Judaism. (Allenson, Naperville, Illinois, 1952).

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